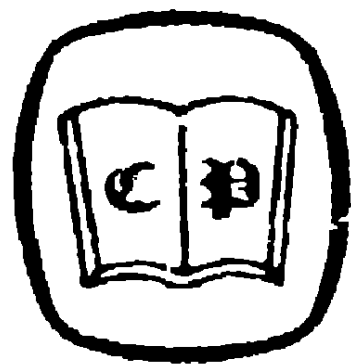
REDISCOVERING INDIA

MANAV DHARAMA SHASTRA

Gode of Hindu Laws The Institutes of Manu
SANSKRIT TEXT

HAUGHTON G.C

Vol. 30 (ii)

PREFACE.

The Institutes of Menu, whether regarded for their great antiquity and classic beauty, or for their importance, as being considered a divine revelation by nearly a hundred millions of people, who are mostly British subjects, must ever claim the attention of those who devote themselves to the study of the Sanscrit language, either from literary curiosity, or with the desire of fitting themselves for the Company's Service. Though inferior to the *Védas* in antiquity, they are held to be equally sacred; and owing to their being more intimately connected with the business of life, have tended so much to mould the opinions of the Hindus, that it would be impossible thoroughly to comprehend the literature or local usages of India, without being master of their contents. Hence, independently of the literary curiosity of the work as a record of ancient opinions, and of existing laws, it must be made a subject of elementary study by every one who is desirous of any degree of intimacy

intimacy with Hindu ideas. The system of instruction at this College being one preparatory for practical application in India, these Institutes have been made a part of the course of Sanscrit study; and it must be conceded, that a better work could scarcely have been selected for the purpose.

It appeared highly desirable to take advantage of the aid which Sir W. Jones' translation would afford the student for the comprehension of so difficult, as well as ancient a book, comprising in itself every subject, from the first principles of metaphysics, to the ultimate rewards and punishments of good and evil deeds done in this state of existence. His translation forms, in consequence, the second volume of the work; and some few notes and illustrations have been added to it, where subsequent research and observation had rendered those subjects definite, which he had been obliged to express generally, or in the native terms.

To complete this work, so as to make it perfectly intelligible to scholars who study in private, the printing either the whole, or a selection of the admirable comment of CULLU'CA BHATTA would be of the highest utility. Such a plan the Editor has had in view; but the state of his health forbids him making any promise

on

on the subject. Should he ever be able to accomplish his wish, it will form a third volume.

Mention will be found made in the Notes of valuable criticisms and other aid received from the kindness of friends, for which the Editor is happy to express his thanks; but he feels these are more particularly due to his kind and estimable friend Mr. Charles Wilkins, for the most ready communication of his opinion, on any occasion, when difficulties required elucidation, or the sanction of higher authority than the Editor's own judgment.

It will be obvious that this work is not a publication according to the usual acceptation of the term; but is one especially appropriated for the East-India Company's Service. It has not been edited with a view either to literary fame, or the desire of evincing superior critical knowledge; but has resulted solely from the wants of the College.

PREFACE

BY

SIR WILLIAM JONES.

It is a maxim in the science of legislation and government, that *Laws are of no avail without manners*, or, to explain the sentence more fully, that the best intended legislative provisions would have no beneficial effect even at first, and none at all in a short course of time, unless they were congenial to the disposition and habits, to the religious prejudices, and approved immemorial usages of the people for whom they were enacted; especially if that people universally and sincerely believed, that all their ancient usages and established rules of conduct had the sanction of an actual revelation from heaven: the legislature of *Britain* having shown, in compliance with this maxim, an intention to leave the natives of these *Indian* provinces in possession of their own Laws, at least on the titles of *contracts* and *inheritances*, we may humbly presume, that all future provisions, for the

administration

administration of justice and government in *India*, will be conformable, as far as the natives are affected by them, to the manners and opinions of the natives themselves: an object, which cannot possibly be attained, until those manners and opinions can be fully and accurately known These considerations, and a few others more immediately within my province, were my principal motives for wishing to know, and have induced me at length to publish, that system of duties, religious and civil, and of law in all its branches, which the *Hindus* firmly believe to have been promulged in the beginning of time by MENU, son or grandson of BRAHMA' or, in plain language, the first of created beings, and not the oldest only, but the holiest, of legislators; a system so comprehensive and so minutely exact, that it may be considered as the *Institutes* of *Hindu* Law, preparatory to the copious *Digest*, which has lately been compiled by *Pandits* of eminent learning, and introductory perhaps to a *Code*, which may supply the many natural defects in the old jurisprudence of this country, and, without any deviation from its principles, accommodate it justly to the improvements of a commercial age.

We are lost in an inextricable labyrinth of imaginary astronomical cycles, *Yugas, Maháyugas, Calpas*, and *Menwantaras*, in attempting to calculate the time, when the first

first MENU, according to the *Bráhmens,* governed this world, and became the progenitor of mankind, who from him are called *Mánaváh;* nor can we, so clouded are the old history and chronology of *India* with fables and allegories, ascertain the precise age, when the work, now presented to the Publick, was actually composed; but we are in possession of some evidence, partly extrinsick and partly internal, that it is really one of the oldest compositions existing. From a text of PARA'SARA, discovered by Mr. DAVIS, it appears, that the vernal equinox had gone back from the *tenth* degree of *Bharaní* to the *first* of *Aswiní*, or *twenty-three degree. and twenty minutes*, between the days of that *Indian* philosopher, and the year of our Lord 499, when it coincided with the origin of the *Hindu* ecliptick; so that PARA'SARA probably flourished near the close of the *twelfth* century before CHRIST: now PARA'SARA was the grandson of another sage, named VA'SISHT'HA, who is often mentioned in the laws of MENU, and once as contemporary with the divine BHRIGU himself; but the character of BHRIGU, and the whole dramatical arrangement of the book before us, are clearly fictitious and ornamental, with a design, too common among ancient lawgivers, of stamping authority on the work by the introduction of supernatural personages, though VA'SISHT'HA may have lived

many generations before the actual writer of it; who names him, indeed, in one or two places, as a philosopher in an earlier period. The style, however, and metre of this work (which there is not the smallest reason to think affectedly obsolete) are widely different from the language and metrical rules of CA'LIDA'S, who unquestionably wrote before the beginning of our era; and the dialect of MENU is even observed, in many passages, to resemble that of the *Véda*, particularly in a departure from the more modern grammatical forms; whence it must at first view seem very probable, that the laws, now brought to light, were considerably older than those of SOLON or even of LYCURGUS, although the promulgation of them, before they were reduced to writing, might have been coeval with the first monarchies established in *Egypt* or *Asia*: but, having had the singular good fortune to procure ancient copies of eleven *Upanishads*, with a very perspicuous comment, I am enabled to fix with more exactness the probable age of the work before us, and even to limit its highest possible age, by a mode of reasoning, which may be thought new, but will be found, I persuade myself, satisfactory; if the Publick shall on this occasion give me credit for a few very curious facts, which, though capable of strict proof, can at present be only asserted. The *Sanscrit* of the

three

three first *Védas* (I need not here speak of the fourth), that of the *Mánava Dherma Sástra*, and that of the *Purànas*, differ from each other in pretty exact proportion to the *Latin* of NUMA, from whose laws entire sentences are preserved, that of APPIUS, which we see in the fragments of the Twelve Tables, and that of CICERO, or of LUCRETIUS, where he has not affected an obsolete style: if the several changes, therefore, of *Sanscrit* and *Latin* took place, as we may fairly assume, in times very nearly proportional, the *Védas* must have been written about 300 years before these Institutes, and about 600 before the *Purànas* and *Itihásas*, which, I am fully convinced, were not the productions of VYA'SA; so that, if the son of PARA'SARA committed the traditional *Védas* to writing in the *Sanscrit* of his father's time, the original of this book must have received its present form about 880 years before CHRIST'S birth. If the texts, indeed, which VYA'SA collected, had been actually *written*, in a much older dialect, by the sages preceding him, we must inquire into the greatest possible age of the *Védas* themselves: now one of the longest and finest *Upanishads* in the second *Véda* contains three lists, in a regular series upwards, of at most *forty-two* pupils and preceptors, who successively received and transmitted (probably by oral tradition) the

doctrines contained in that *Upanishad;* and as the old *Indian* priests were students at *fifteen*, and instructors at *twenty-five*, we cannot allow more than *ten* years, on an average, for each interval between the respective traditions; whence, as there are *forty* such intervals, in two of the lists, between VYA'SA, who arranged the whole work, and AYA'SA, who is extolled at the beginning of it, and just as many in the third list, between the compiler and YA'JNYAWALCYA, who makes the principal figure in it, we find the highest age of the *Yajur Véda* to be 1580 years before the birth of our Saviour, (which would make it older than the five books of MOSES) and that of our *Indian* law tract about 1280 years before the same epoch. The former date, however, seems the more probable of the two, because the *Hindu* sages are said to have delivered their knowledge orally, and the very word *Sruta*, which we often see used for the *Véda* itself, means *what was heard;* not to insist, that CULLU'CA expressly declares the sense of the *Véda* to be conveyed in the *language* of VYA'SA. Whether MENU or MENUS in the nominative and MENO'S in an oblique case, was the same personage with MINOS, let others determine; but he must indubitably have been far older than the work, which contains his laws, and, though perhaps he was never in *Crete*, yet some of his institu-

tions

tions may well have been adopted in that island, whence LYCURGUS, a century or two afterwards, may have imported them to *Sparta*.

There is certainly a strong resemblance, though obscured and faded by time, between our MENU with his divine Bull, whom he names as DHERMA himself, or the genius of abstract justice, and the MNEUES of *Egypt* with his companion or symbol, *Apis*; and, though we should be constantly on our guard against the delusion of etymological conjecture, yet we cannot but admit that MINOS and MNEUES, or *Mneuis*, have only *Greek* terminations, but that the crude noun is composed of the same radical letters both in *Greek* and in *Sanscrit*. 'That APIS and MNEUIS, ' says the Analyst of ancient Mythology, ' were both representations of some per-
' sonage, appears from the testimony of LYCOPHRON and
' his scholiast, and that personage was the same, who
' in *Crete* was styled MINOS and who was also repre-
' sented under the emblem of the *Minotaur*: DIODORUS,
' who confines him to *Egypt*, speaks of him by the
' title of the bull *Mneuis*, as the first lawgiver, and says,
" That he lived after the age of the gods and heroes,
" when a change was made in the manner of life among
" men; that he was a man of a most exalted soul, and
" a great promoter of civil society, which he benefited
" by

" by his laws; and those laws were unwritten, and re-
" ceived by him from the chief *Egyptian* deity HERMES,
" who conferred them on the world as a gift of the high-
" est importance." He was the same, adds my learned
' friend, with MENES, whom the *Egyptians* represented
' as their first king and principal benefactor, who first
' sacrificed to the gods, and brought about a great change
' in diet.' If MINOS, the son of JUPITER, whom the *Cretans*, from national vanity, might have made a native of their own island, was really the same person with MENU, the son of BRAHMA', we have the good fortune to restore, by means of *Indian* literature, the most celebrated system of heathen jurisprudence, and this work might have been entitled *The Laws of* MINOS; but the paradox is too singular to be confidently asserted, and the geographical part of the book, with most of the allusions to natural history, must indubitably have been written after the *Hindu* race had settled to the south of *Himálaya*. We cannot but remark that the word MENU has no relation whatever to the *Moon;* and that it was the *seventh*, not the *first*, of that name, whom the *Bráhmens* believe to have been preserved in an ark from the general deluge: him they call the *Child of the San*, to distinguish him from our legislator; but they assign to his brother YAMA *the office* (which the *Greeks* were pleased

pleased to confer on MINOS) *of Judge in the shades below*.

The name of MENU is clearly derived (like *menes*, *mens*, and *mind*) from the root *men* to *understand*; and it signifies, as all the *Pandits* agree, *intelligent*, particularly in the doctrines of the *Véda*, which the composer of our *Dherma Sástra* must have studied very diligently; since great numbers of its texts, changed only in a few syllables for the sake of the measure, are interspersed through the work and cited at length in the commentaries: the Publick may, therefore, assure themselves, that they now possess a considerable part of the *Hindu* scripture, without the dullness of its profane ritual or much of its mystical jargon. DA'RA SHUCU'H was persuaded, and not without sound reason, that the first MENU of the *Bráhmens* could be no other person than the progenitor of mankind, to whom *Jews*, *Christians*, and *Muselmáns* unite in giving the name of ADAM; but, whoever he might have been, he is highly honoured by name in the *Véda* itself, where it is declared, that 'whatever MENU pronounced, was a medicine for the soul;' and the sage VRIHASPETI, now supposed to preside over the planet *Jupiter*, says in his own law tract, that 'MENU held the first rank among legislators, because he had expressed in his code the whole sense of the *Véda*;

that

'that no code was approved, which contradicted Menu; 'that other *Sástras*, and treatises on grammar or logick, 'retained splendour so long only. as Menu, who taught 'the way to just wealth, to virtue, and to final happiness, 'was not seen in competition with them;' Vya'sa too, the son of Para'sara before mentioned, has decided, that 'the *Véda* with its *Angas*, or the six compositions de-'duced from it, the revealed system of medicine, the '*Puránas*, or sacred histories, and the code of Menu, 'were four works of supreme authority, which ought 'never to be shaken by arguments merely human.'

It is the general opinion of *Pandits*, that Brahma' taught his laws to Menu in a *hundred thousand verses*, which Menu explained to the primitive world in the very words of the book now translated, where he names himself, after the manner of ancient sages, in the third person; but, in a short preface to the law tract of Na'red, it is asserted, that 'Menu, having written the laws of 'Brahma' in a hundred thousand *slócas* or couplets, 'arranged under *twenty-four* heads in a *thousand* chap-'ters, delivered the work to Na'red, the sage among 'gods, who abridged it, for the use of mankind, in '*twelve thousand* verses, and gave them to a son of 'Bhrigu, named Sumati, who, for greater ease to the 'human race, reduced them to *four thousand;* that mor-

'tals

'tals read only the second abridgement by SUMATI, 'while the gods of the lower heaven, and the band of 'celestial musicians, are engaged in studying the pri-'mary code, beginning with the fifth verse, a little 'varied, of the work now extant on earth; but that 'nothing remains of NA'RED's abridgement, except an 'elegant epitome of the *ninth* original title *on the ad-'ministration of justice.'* Now, since these institutes consist only of *two thousand six hundred* and *eighty five* verses, they cannot be the whole work ascribed to SUMATI, which is probably distinguished by the name of the *Vrĭdd'ha*, or ancient, *Mánava*, and cannot be found entire: though several passages from it, which have been preserved by tradition, are occasionally cited in the new digest.

A number of glosses or comments on MENU were composed by the *Munis*, or old philosophers, whose treatises, together with that before us, constitute the *Dherma Sástra*, in a collective sense, or *Body of Law;* among the more modern commentaries, that called *Médhátit'hi* that by GO'VINDARA'JA, and that by DHARANI'-DHERA, were once in the greatest repute; but the first was reckoned prolix and unequal; the second, concise but obscure; and the third, often erroneous. At length appeared CULLU'CA BHATTA; who, after a painful course

of study and the collation of numerous manuscripts, produced a work, of which it may, perhaps, be said very truly, that it is the shortest, yet the most luminous, the least ostentatious, yet the most learned, the deepest, yet the most agreeable, commentary ever composed on any author ancient or modern, *European* or *Asiatick*. The *Pandits* care so little for genuine chronology, that none of them can tell me the age of CULLU'CA, whom they always name with applause; but he informs us himself, that he was a *Bráhmen* of the *Váréndra* tribe, whose family had been long settled in *Gaur* or *Bengal*, but that he had chosen his residence among the learned on the banks of the holy river at *Cási*. His text and interpretation I have almost implicitly followed, though I had myself collated many copies of MENU, and among them a manuscript of a very ancient date: his gloss is here printed in *Italicks*; and any reader, who may choose to pass it over as if unprinted, will have in *Roman* letters an exact version of the original, and may form some idea of its character and structure, as well as of the *Sanscrit* idiom, which must necessarily be preserved in a verbal translation; and a translation, not scrupulously verbal, would have been highly improper in a work on so delicate and momentous a subject as private and criminal jurisprudence.

Should

Should a series of *Bráhmens* omit, for three generations, the reading of MENU, their sacerdotal class, as all the *Pandits* assure me, would in strictness be forfeited; but they must explain it only to their pupils of the three highest classes; and the *Bráhmen,* who read it with me, requested most earnestly, that his name might be concealed; nor would he have read it for any consideration on a forbidden day of the moon, or without the ceremonies prescribed in the second and fourth chapters for a lecture on the *Véda:* so great, indeed, is the idea of sanctity annexed to this book, that, when the chief native magistrate at *Banares* endeavoured, at my request, to procure a *Persian* translation of it, before I had a hope of being at any time able to understand the original, the *Pandits* of his court unanimously and positively refused to assist in the work; nor should I have procured it at all, if a wealthy *Hindu* at *Gayà* had not caused the version to be made by some of his dependants, at the desire of my friend Mr. LAW. The *Persian* translation of MENU, like all others from the *Sanscrit* into that language, is a rude intermixture of the text, loosely rendered, with some old or new comment, and often with the crude notions of the translator; and, though it expresses the general sense of the original,

yet it swarms with errours, imputable partly to haste, and partly to ignorance: thus where MENU says, *that emissaries are the eyes of a prince*, the *Persian* phrase makes him ascribe *four eyes* to the person of a king; for the word *chár*, which means *an emissary* in *Sanscrit*, signifies *four* in the popular dialect.

The work, now presented to the *European* world, contains abundance of curious matter extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with many blemishes, which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks; it is filled with strange conceits in metaphysicks and natural philosophy, with idle superstitions, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful; for some crimes, dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unac-

countably

countably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions even to kings, are truly noble; and the many panegyricks on the *Gáyatrì*, the *Mother*, as it is called, of the *Véda*, prove the author to have *adored* (not the visible material *sun*, but) *that divine and incomparably greater light*, to use the words of the most venerable text in the *Indian* scripture, *which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate* (not our visual organs merely, but our souls and) *our intellects*. Whatever opinion in short may be formed of Menu and his laws, in a country happily enlightened by sound philosophy and the only true revelation, it must be remembered, that those laws are actually revered, as the word of the Most High, by nations of great importance to the political and commercial interests of *Europe*, and particularly by many millions of *Hindu* subjects, whose well directed industry would add largely to the wealth of *Britain*, and who ask no more in return than

protection

protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of those laws, which they have been taught to believe sacred, and which alone they can possibly comprehend.

W. JONES

CONTENTS.

THE

LAWS OF MENU,

SON OF BRAHMA'.

CHAP. 1.

On the Creation; with a Summary of the Contents.

1. MENU *sat* reclined, with his attention fixed on one object, *the Supreme* GOD; *when* the divine Sages approached *him, and,* after mutual salutations in due form, delivered the following address:

2. 'Deign, sovereign ruler, to apprize us of the sa-
'cred laws in their order, as they must be followed by
'all the *four* classes, and by each of them, in their
'several degrees, together with the duties of every
'mixed class;

3. 'For thou, Lord, *and thou* only *among mortals,*
'knowest the true sense, the first principle, *and* the
'prescribed ceremonies, of this universal, supernatural
'*Véda*, unlimited in extent and unequalled in authority.'

4. HE,

4. HE, whose powers were measureless, being thus requested by the great Sages, whose thoughts were profound, saluted them all with reverence, and gave them a comprehensive answer, *saying:* 'Be it heard!

5. 'This *universe* existed only *in the first divine idea* '*yet unexpanded, as if involved* in darkness, impercep- 'tible, undefinable, undiscoverable by reason, *and* un- 'discovered *by revelation*, as if it were wholly immers- 'ed in sleep:

6. 'Then the *sole* self-existing power, himself undis- 'cerned, but making this world discernible, with five 'elements and other principles *of nature*, appeared with 'undiminished glory, *expanding his idea, or* dispelling 'the gloom.

7. 'HE, whom the mind alone can perceive, whose 'essence eludes the external organs, who has no visible 'parts, who exists from eternity, even HE, the soul of 'all beings, whom no being can comprehend, shone 'forth in person.

8. 'HE, having willed to produce various beings from 'his own divine substance, first with a thought created 'the waters, and placed in them a productive seed:

9. 'The *seed* became an egg bright as gold, blazing 'like the luminary with a thousand beams; and in that 'egg, he was born himself, *in the form of* BRAHMÁ, 'the great forefather of all spirits.

10. 'The waters are called *nárá*, because they were

'the

'the production of NARA, *or the spirit of* GOD; and
'since they were his first *ayana*, or *place of motion*, he
'thence is named NA'RA'YANA, or *moving on the waters*.

11. 'From THAT WHICH IS, the first cause, not the
'object of sense, existing *every where in substance*, not
'existing *to our perception*, without beginning or end,
'was produced the divine male, famed in all worlds
'under the appellation of BRAHMA'.

12. 'In that egg the great power sat inactive a whole
'year *of the Creator*, at the close of which, by his
'thought alone, he caused the egg to divide itself;

13. 'And from its two divisions he framed the heaven
'*above* and the earth *beneath*: in the midst *he placed*
'the subtil ether, the eight regions, and the permanent
'receptacle of waters.

14. 'From the supreme soul he drew forth Mind,
'existing substantially though unperceived by sense,
'immaterial; and *before* mind, *or the reasoning power*,
'*he produced* consciousness, the internal monitor, the
'ruler;

15. 'And, *before them both*, he produced the great
'*principle of* the soul, *or first expansion of the divine*
'*idea*; and all vital forms endued with the three quali-
'ties of *goodness, passion*, and *darkness*; and the *five*
'perceptions of sense, and the five organs of sensation.

16. '*Thus*, having at once pervaded, with emanations
'from the Supreme Spirit, the minutest portions of six

 'principles

CHAP. I.

'principles immensely operative, *consciousness and the* '*five perceptions*, He framed all creatures;

17. 'And since the minutest particles of visible nature have a dependence on those *six* emanations from 'God, the wise have accordingly given the name of '*śarira or depending on six, that is, the ten organs on* '*consciousness, and the five elements on as many perceptions*, to His *image or* appearance in visible nature:

18. 'Thence proceed the great elements, endued with 'peculiar powers, and Mind with operations infinitely 'subtil, the unperishable cause of all apparent forms.

19. 'This *universe*, therefore, is compacted from the 'minute portions of those seven divine and active principles, *the great Soul, or first emanation, consciousness*, '*and five perceptions: a* mutable *universe* from immutable *ideas*.

20. 'Among them each succeeding element acquires 'the quality of the preceding; and, in as many degrees 'as each of them is advanced, with so many properties 'is it said to be endued.

21. 'He too first assigned to all creatures distinct 'names, distinct acts, and distinct occupations; as they 'had been revealed in the pre-existing *Veda*.

22. 'He, the supreme Ruler, created an assemblage 'of inferior Deities, with divine attributes and pure 'souls; and a number of Genii exquisitely delicate; 'and he *prescribed* the sacrifice ordained from the beginning.

23. 'From

23. 'From fire, from air, and from the sun he milk-
'ed out, *as it were*, the three primordial *Védas*, named
'*Rĭch*, *Yajush* and *Sáman*, for the due performance of
'the sacrifice.

24 'He gave being to time and the divisions of time.
'to the stars also, and to the planets, to rivers, oceans.
'and mountains, to level plains, and uneven valleys.

25. 'To devotion, speech, complacency, desire, and
'wrath, and to the creation, *which shall presently be*
'*mentioned*; for He willed the existence of all those
'created things.

26. 'For the sake of distinguishing actions, He
'made a total difference between right and wrong, and
'enured these sentient creatures to pleasure and pain,
'*cold and heat*, and other opposite pairs.

27. 'With very minute transformable portions, call-
'ed *mátrás*, of the five elements, all this *perceptible*
'*world* was composed in fit order;

28. 'And in whatever occupation the supreme Lord
'first employed any vital soul, to that occupation the
'same soul attaches itself spontaneously, when it re-
'ceives a new body again and again.

29. 'Whatever quality, noxious or innocent, harsh
'or mild, unjust or just, false or true, He conferred
'on any being at its creation, the same quality enters
'it *of course on its future births*;

30. 'As

30. 'As the *six* seasons of the year attain respectively their peculiar marks in due time and of their own accord, even so the several acts of each embodied spirit *attend it naturally*.

31. 'That the human race might be multiplied, He caused the *Bráhmen*, the *Cshatriya*, the *Vaisya*, and the *Súdra* (so named from the *scripture, protection, wealth*, and *labour*) to proceed from his mouth, his arm, his thigh, and his foot.

32. 'Having divided his own substance, the mighty Power became half male, half female, *or nature active and passive*; and from that female he produced VIRA'J:

33. 'Know Me, O most excellent of *Bráhmens*, to be that person, whom the male *power* VIRA'J, having performed austere devotion, produced by himself; Me, the *secondary* framer of all this *visible world*.

34. 'It was I, who, desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of created beings, eminent in holiness.

35. 'MARI'CHI, ATRI, ANGIRAS, PULASTYA, PULAHA, CRATU, PRACHE'TAS, or DACSHA, VASISHT'HA, BHRIGU, and NA'RADA:

36. 'They, abundant in glory, produced seven other *Menus*, together with deities, and the mansions of deities, and *Maharshis*, or great Sages, unlimited in power;

' 37. Benevolent

37. 'Benevolent genii, and fierce giants, blood-thirsty 'savages, heavenly quiristers, nymphs and demons, huge 'serpents and snakes of smaller size, birds of mighty 'wing, and separate companies of *Pitris*, or progenitors 'of mankind;

38. 'Lightnings and thunder-bolts, clouds and co-'loured bows of *Indra*, falling meteors, earth-rending 'vapours, comets, and luminaries of various degrees;

39. 'Horse-faced sylvans, apes, fish, and a variety 'of birds, tame cattle, deer, men, and ravenous beasts 'with two rows of teeth;

40. 'Small and large reptiles, moths, lice, fleas, and 'common flies, with every biting gnat, and immovable 'substances of distinct sorts.

41. 'Thus was this whole assemblage of stationary 'and movable bodies framed by those high-minded 'beings, through the force of their own devotion, and 'at my command, with separate actions allotted to 'each.

42. 'Whatever act is ordained for each of those 'creatures here below, *that* I will now declare to you, 'together with their order in respect to birth.

43. 'Cattle and deer, and wild beasts with two rows 'of teeth, giants, and blood-thirsty savages, and the 'race of men, are born from a secundine;

44. 'Birds are hatched from eggs, *so are* snakes, 'crocodiles, fish *without shells*, and tortoises, with other

animal

'animal kinds, terrestrial, *as chamelions*, and aquatick, 'as *shell-fish*:

45. 'From hot moisture are born biting gnats, lice, 'fleas, and common flies; these, and whatever is of 'the same class, are produced by heat.

46. 'All vegetables, propagated by seed or by slips, 'grow from shoots: some herbs, abounding in flowers 'and fruits, perish when the fruit is mature;

47. 'Other plants, called lords of the forest, have no 'flowers, but produce fruit; and, whether they have 'flowers also, or fruit only, *large woody plants* of both 'sorts are named trees.

48. 'There are shrubs with many stalks from the 'root upwards, and reeds with single roots but united 'stems, all of different kinds, and grasses, and *vines* '*or* climbers, and creepers, which spring from a seed 'or from a slip.

49. 'These *animals and vegetables*, encircled with 'multiform darkness, by reason of past actions, have 'internal conscience, and are sensible of pleasure and 'pain.

50. 'All transmigrations, recorded *in sacred books*, 'from the state of BRAHMA', to that of plants, happen 'continually in this tremendous world of beings: a 'world *always* tending to decay.

51. 'HE, whose powers are incomprehensible, hav-'ing thus created both me and this universe, was

'again

again absorbed in the supreme Spirit, changing *the* time *of energy* for *the* time *of repose.*

52. 'When that Power awakes, *(for, though slumber* '*be not predicable of the sole eternal Mind, infinitely* '*wise and infinitely benevolent, yet it is predicated of* 'BRAHMA', *figuratively, as a general property of life)* 'then has this world its full expansion; but, when he 'slumbers with a tranquil spirit, then the whole system 'fades away;

53. 'For, while he reposes, *as it were*, in calm sleep, 'embodied spirits, endued with principles of action, 'depart from their several acts, and the mind itself 'becomes inert;

54. 'And when they once are absorbed in that su- 'preme essence, then the divine soul of all beings 'withdraws his energy, and placidly slumbers;

55. 'Then too this vital soul *of created bodies*, with 'all the organs of sense and of action, remains long 'immersed *in the first idea or* in darkness, and per- 'forms not its natural functions, but migrates from its 'corporeal frame:

56. 'When, being *again* composed of minute ele- 'mentary principles, it enters at once into vegetable 'or animal seed, it then assumes a *new* form.

57. 'Thus that immutable Power, by waking and re- 'posing alternately, revivifies and destroys in eternal

CHAP. I.

'succession; this whole assemblage of locomotive and
'immovable creatures.

58. 'He, having enacted this code of laws, himself
'taught it fully to me in the beginning: afterwards I
'taught it Marí'chi and the *nine* other holy sages.

59. 'This *my son* Bhrigu will repeat the divine code
'to you without omission; for that sage learned from
'me to recite the whole of it.'

60. Bhrigu, great and wise, having thus been appointed by Menu to promulge his laws, addressed all the *Rĭshis* with an affectionate mind, saying: 'Hear!

61. 'From this Menu named Swa'yambhuva, or
'*Sprung from the self-existing*, came six descendants,
'other Menus, *or perfectly understanding the scrip-*
'*ture*, each giving birth to a race of his own, all ex-
'alted in dignity, eminent in power;

62. 'Swa'ro'chisha, Auttami, Ta'masa, Raivata like-
'wise and Cha'cshusha, beaming with glory, and Vai-
'vaswata, child of the sun.

63. 'The seven Menus, (or *those first created, who*
'*are to be followed by seven more*) of whom Swa'yam-
'bhuva is the chief, have produced and supported this
'world of moving and stationary beings, each in his
'own *antara*, or *the period of his reign*.

64. 'Eighteen *nimeshas*, or *twinklings of an eye*, are
'one *cásht há*; thirty *cásht'hás*, one *calá*; thirty *calás*,

'one *muhúrta:* and just so many *muhúrtas* let man-'kind consider as the duration of their day and night.

65. 'The sun causes the distribution of day and 'night, both divine and human; night being *intended* 'for the repose of *various* beings, and day for their 'exertion.

66. 'A month *of mortals* is a day and a night of 'the *Pitrĭs* or *patriarchs inhabiting the moon;* and the 'division *of a month* being into equal halves, the half 'beginning from the full moon is their day for actions; 'and that beginning from the new moon is their night 'for slumber.

67. 'A year *of mortals* is a day and a night of the 'Gods, or *regents of the universe seated round the* '*north pole;* and again their division is this, their 'day is the northern, and. their night the southern 'course of the sun.

68. 'Learn now the duration of a day and a night 'of BRAHMA', and of the several ages which shall be 'mentioned in order succinctly.

69. 'Sages have given the name of *Crĭta* to an age 'containing four thousand years of the Gods; the 'twilight preceding it consists of as many hundreds, 'and the twilight following it, of the same number:

70. 'In the other three *ages*, with their twilights preceding and following, are thousands and hun-'dreds diminished by one.

 71. 'The

CHAP I.

71. 'The divine years, in the four *human* ages just 'enumerated, being added together, their sum, *or* 'twelve thousand, is called the age of the Gods:

72. 'And, by reckoning a thousand such divine 'ages, a day of BRAHMA' may be known: his night 'also has an equal duration:

73. 'Those persons best know the divisions of the 'days and nights, who understand that the day of 'BRAHMA', which endures to the end of a thousand 'such ages, gives rise to virtuous exertions; and that 'his night endures as long as his day.

74. 'At the close of his night, having long re-'posed, he awakes, and awaking, exerts intellect, *or* '*reproduces the great principle of animation,* whose 'property it is to exist unperceived by sense:

75. 'Intellect, called into action by his will to cre-'ate worlds, performs *again* the work of creation; 'and thence *first* emerges the subtil ether, to which 'philosophers ascribe the quality of conveying sound;

76. 'From ether, effecting a transmutation in form, 'springs the pure and potent air, a vehicle of all 'scents; and air is held endued with the quality of 'touch:

77. 'Then from air, operating a change, rises light '*or fire,* making objects visible, dispelling gloom, 'spreading bright rays; and it is declared to have the 'quality of figure;

78. 'But

78. ‘ But from light, a change being effected, comes ‘ water with the quality of taste; and from water *is* ‘ *deposited* earth with the quality of smell: such were ‘ they created in the beginning.

79. ‘ The before-mentioned age of the Gods, or ‘ twelve thousand *of their* years, being multiplied by ‘ seventy-one, *constitutes what* is here named a *Men-* ‘ *wantara, or the reign of a* MENU.

80. ‘ There are numberless *Menwantaras;* creations ‘ also and destructions of worlds, *innumerable:* the ‘ Being supremely exalted performs all this, *with as* ‘ *much ease* as if in sport; again and again *for the* ‘ *sake of conferring happiness.*

81. ‘ In the *Crĭta* age *the Genius of* truth and right, ‘ *in the form of a Bull,* stands firm on his four feet; ‘ nor does any advantage accrue to men from iniquity;

82. ‘ But in the following ages, by reason of unjust ‘ gains, he is deprived successively of one foot; and ‘ even just emoluments, through the prevalence of ‘ theft, falsehood, and fraud, are *gradually* diminished ‘ by a fourth part.

83. ‘ Men, free from disease, attain all sorts of ‘ prosperity, and live four hundred years in the *Crĭta* ‘ age; but, in the *Trétà* and the succeeding ages, their ‘ life is lessened gradually by one quarter.

84. ‘ The life of mortals, which is mentioned in the *Véda*, the rewards of good works, and the powers

‘ of

'of embodied spirits, are fruits proportioned among 'men to the order of the *four* ages.

85. 'Some duties are performed by *good* men in the '*Crĭta* age; others, in the *Trétà;* some, in the *Dwápara;* 'others, in the *Cali;* in proportion as those 'ages decrease in length.

86. 'In the *Crĭta* the prevailing virtue is declared 'to be in devotion; in the *Trétà*, divine knowledge; in 'the *Dwápara*, holy sages call sacrifice the duty 'chiefly performed; in the *Cali*, liberality alone.

87. 'For the sake of preserving this universe, the 'Being, supremely glorious, allotted separate duties to 'those who sprang respectively from his mouth, his 'arm, his thigh, and his foot.

88. 'To *Bráhmens* he assigned the duties of reading the *Véda*, of teaching it, of sacrificing, of assisting others to sacrifice, of giving alms, *if they be 'rich*, and, *if indigent*, of receiving gifts:

89. 'To defend the people, to give alms, to sacrifice, to read the *Véda*, to shun the allurements of 'sensual gratification, are, in a few words, the duties 'of a *Cshatriya:*

90. 'To keep herds of cattle, to bestow largesses, 'to sacrifice, to read the scripture, to carry on trade, 'to lend at interest, and to cultivate land are *prescribed or permitted* to a *Vaisya:*

91. 'One

91. 'One principal duty the supreme Ruler assigns 'to a *Súdra;* namely, to serve the before-mentioned 'classes, without depreciating their worth.

92. 'Man is declared purer above the navel; but 'the self-creating Power declared the purest part of 'him to be his mouth.

93. 'Since the *Bráhmen* sprang from the most ex'cellent part, since he was the first born, and since 'he possesses the *Véda,* he is by right the chief of 'this whole creation.

94. 'Him, the Being, who exists of himself, pro'duced in the beginning from his own mouth, that, 'having performed holy rites, he might present cla'rified butter to the Gods, and cakes of rice to the 'progenitors of mankind, for the preservation of this 'world:

95. 'What created being then can surpass Him, 'with whose mouth the Gods of the firmament con'tinually feast on clarified butter, and the manes of 'ancestors, on hallowed cakes?

96. 'Of created things, the most excellent are 'those which are animated; of the animated, those 'which subsist by intelligence; of the intelligent, 'mankind; and of men, the sacerdotal class;

97. 'Of priests, those eminent in learning; of the 'learned, those who know their duty; of those who 'know it, such as perform it virtuously; and of the

'virtuous,

'virtuous, those who seek beatitude from a perfect
'acquaintance with scriptural doctrine.

98. 'The very birth of *Bráhmens* is a constant incar-
'nation of DHERMA, *God of Justice;* for the *Bráhmen*
'is born to promote justice, and to procure ultimate
'happiness.

99. 'When a *Bráhmen* springs to light, he is born
'above the world, the chief of all creatures, assigned
'to guard the treasury of duties, religious and civil.

100. 'Whatever exists in the universe, is all in
'effect, *though not in form,* the wealth of the *Bráh-*
'*men*; since the *Bráhmen* is entitled to it all by his
'primogeniture and eminence of birth:

101. 'The *Bráhmen* eats but his own food; wears
'but his own apparel: and bestows but his own in
'alms: through the benevolence of the *Bráhmen,* in-
'deed, other mortals enjoy life.

102. 'To declare the sacerdotal duties, and those
'of the other classes in due order, the sage MENU,
'sprung from the self-existing, promulged this code
'of laws:

103. 'A code which must be studied with extreme
'care by every learned *Bráhmen,* and fully explained
'to his disciples, but *must be taught* by no other
'man *of an inferior class.*

104. 'The *Bráhmen* who studies this book, having
'performed

'performed sacred rites, is perpetually free from of- 'fence in thought, in word, and in deed;

105. 'He confers purity on his living family, on 'his ancestors, and on his descendants, as far as the 'seventh person; and He alone deserves to possess 'this whole earth.

106. 'This most excellent code produces every thing 'auspicious; this code increases understanding; this 'code procures fame and long life; this code leads 'to supreme bliss.

107. 'In this *book* appears the system of law in 'its full extent, with the good and bad properties 'of human actions, and the immemorial customs of 'the four classes.

108. 'Immemorial custom is transcendent law, ap- 'proved in the sacred scripture, and in the codes 'of divine legislators: let every man, therefore, of 'the three principal classes, who has a due reverence 'for the *supreme* spirit *which dwells in him*, diligently 'and constantly observe immemorial custom:

109. 'A man of the priestly, military, or commer- 'cial class, who deviates from immemorial usage, 'tastes not the fruit of the *Véda;* but, by an exact 'observance of it, he gathers that fruit in perfection.

110. 'Thus have holy sages, well knowing that law 'is grounded on immemorial custom, embraced, as 'the root of all piety, good usages long established.

111. 'THE creation of this universe, the forms of 'institution and education, with the observances and 'behaviour of a student in theology; the best rules 'for the ceremony on his return from the mansion of 'his preceptor;

112. 'The law of marriage in general, and of nup- 'tials in different forms; the regulations for the great 'sacraments, and the manner, primevally settled, of 'performing obsequies;

113. 'The modes of gaining subsistence, and the 'rules to be observed by the master of a family; the 'allowance and prohibition of diet, with the purifica- 'tion of men and utensils;

114. 'Laws concerning women, the devotion of her- 'mits, and of anchorets wholly intent on final beati- 'tude, the whole duty of a king, and the judicial 'decision of controversies,

115. 'With the law of evidence and examination; 'laws concerning husband and wife, canons of inheri- 'tance; the prohibition of gaming, and the punish- 'ments of criminals;

116. 'Rules ordained for the mercantile and servile 'classes, with the origin of those that are mixed; the 'duties and rights of all the classes in time of distress 'for subsistence; and the penances for expiating sins;

117. 'The several transmigrations in this universe, 'caused by offences of three kinds, with the ultimate

'bliss

'bliss attending good actions, on the full trial of vice
'and virtue;

118. 'All these titles of law, promulgated by MENU,
'and *occasionally* the customs of different countries,
'different tribes, and different families, with rules con-
'cerning hereticks and companies of traders, are dis-
cussed in this code.

119. 'Even as MENU, at my request, formerly re-
'vealed this divine *Sástra*, hear it now from me with-
'out any diminution or addition.

CHAP. II.

On Education; or on the Sacerdotal Class, and the First Order.

1. ‘Know that system of duties, which is revered ‘by such as are learned in the *Védas*, and impressed, ‘*as the means of attaining beatitude*, on the hearts ‘of the just, who are ever exempt from hatred and ‘inordinate affection.

2. ‘Self-love is no laudable motive, yet an exemp-‘tion from self-love is not *to be found* in this world. ‘on self-love is grounded the study of scripture, and ‘the practice of actions recommended in it.

3. ‘Eager desire *to act* has its root in expectation ‘of some advantage; and with such expectation are ‘sacrifices performed; the rules of religious austerity ‘and abstinence from sins are all known to arise ‘from hope of remuneration.

4. ‘Not a single act here below appears ever to be ‘done by a man free from self-love; whatever he ‘performs, it is wrought from his desire of a re-‘ward.

5. ‘He, indeed, who should persist in *discharging* ‘these duties without any view to their fruit, would ‘attain *hereafter* the state of the immortals, and even

‘in

'in this life, would enjoy all the virtuous gratifica-
'tions, that his fancy could suggest.

6. 'The roots of law are the whole *Véda*, the or-
'dinances and moral practices of such as perfectly
'understand it, the immemorial customs of good men,
'and, *in cases quite indifferent*, self-satisfaction.

7. Whatever law has been ordained for any per-
'son by MENU, that law is fully declared in the
'*Véda*: for HE was perfect in divine knowledge:

8. 'A man of true learning, who has viewed this
'complete system with the eye of sacred wisdom,
'cannot fair to perform all those duties, which are
'ordained on the authority of the *Véda*.

9. 'No doubt, that man who shall follow the rules
'prescribed in the *Sruti* and in the *Smrĭti*, will ac-
'quire fame in this life, and, in the next, inexpres-
'sible happiness:

10. 'By *Sruti*, or *what was heard from above*, is
'meant the *Véda*; and by *Smrĭti*, or *what was remem-
'bered from the beginning*, the body of law: those two
'must not be oppugned by heterodox arguments;
'since from those two, proceeds the whole system of
'duties.

11. 'Whatever man of the three highest classes,
'having addicted himself to heretical books, shall
'treat with contempt those two roots of law, he must
'be

CHAP. II. ‘ be driven, as an Atheist and a scorner of revelation, ‘ from the company of the virtuous.

12. ‘ The scripture, the codes of law, approved ‘ usage, and, *in all indifferent cases*, self-satisfaction, ‘ the wise have openly declared to be the quadruple ‘ description of the juridical system.

13. ‘ A knowledge of right is a sufficient incentive ‘ for men unattached to wealth or to sensuality; and ‘ to those who seek a knowledge of right, the su- ‘ preme authority is divine revelation;

14. ‘ But, when there are two sacred texts, *appa-* ‘ *rently inconsistent*, both are held to be law; for both ‘ are pronounced by the wise to be valid and recon- ‘ cilable;

15. ‘ Thus in the *Véda* are these texts: “ let the “ sacrifice be when the sun has arisen,” and, “ before it “ has risen,” and, “ when neither sun nor stars can “ be seen:” the sacrifice, therefore, may be performed ‘ at any or all of those times.

16. ‘ He, whose life is regulated by holy texts, from ‘ his conception even to his funeral pile, has a decided ‘ right to study this code; but no other man what- ‘ soever.

17. ‘ Between the two divine rivers *Saraswatí* and ‘ *Drĭshadwatí*, lies the tract of land, which the sages ‘ have named *Brahmáverta, because it was* frequented ‘ by Gods:

18 ‘ The

18. 'The custom preserved by immemorial tradition 'in that country, among the four *pure* classes, and 'among those which are mixed, is called approved 'usage.

19. '*Curucshétra*, *Matsya*, *Panchála*, or *Cánnacubja*, 'and *Súrasénu*, or *Mat'hurà*, form the region called '*Brahmarshi*, distinguished from *Brahmáverta*:

20. 'From a *Bráhmen* who was born in that coun- 'try, let all men on earth learn their several usages.

21. 'That country which lies between *Himawat* and '*Vindhya*, to the east of *Vinasana*, and to the west 'of *Prayága*, is celebrated by the title of *Medhya-* '*désa*, or *the central region*.

22. 'As far as the eastern, and as far as the west- 'ern oceans, between the two mountains just men- 'tioned, lies the tract which the wise have named '*Aryáverta*, or *inhabited by respectable men*.

23. 'That land, on which the black antelope natu- 'rally grazes, is held fit for the performance of sa- 'crifices; but the land of *Mléch'has* or *those who speak* '*barbarously*, differs widely from it.

24 'Let the three first classes invariably dwell in 'those before-mentioned countries; but a *Súdra*, dis- 'tressed for subsistence, may sojourn wherever he 'chuses.

25. 'Thus has the origin of law been succinctly 'declared

'declared to you, together with the formation of this 'universe: now learn the laws of the several classes.

26. 'WITH auspicious acts prescribed by the *Véda*, 'must ceremonies on conception, and so forth, be 'duly performed, which purify the bodies of the three 'classes in this life, and *qualify them* for the next.

27. 'By oblations to fire during the mother's preg- 'nancy, by holy rites on the birth of the child, by the 'tonsure of his head with a lock of hair left on it, 'by the ligation of the sacrificial cord, are the se- 'minal and uterine taints of the three classes wholly 'removed:

28. 'By studying the *Véda*, by religious observ- 'ances, by oblations to fire, by the ceremony of '*Traividya*, by offering to the Gods and Manes, by 'the procreation of children, by the five great sacra- 'ments, and by solemn sacrifices, this human body is 'rendered fit for a divine state.

29. 'Before the section of the navel string a cere- 'mony is ordained on the birth of a male: he must 'be made, while sacred texts are pronounced, to taste 'a little honey and clarified butter from a golden 'spoon.

30. 'Let the father *perform or, if absent,* cause to 'be performed, on the tenth or twelfth day *after the* '*birth,* the ceremony of giving a name; or on some 'fortunate day of the moon, at a lucky hour, and 'under the influence of a star with good qualities

31. 'The

31. ‘ The first part of a *Bráhmen's* compound name ‘ should indicate holiness; of a *Cshatriya's*, power; of ‘ a *Vaisya's*, wealth; and of a *Súdra's*, contempt

32. ‘ Let the second part of the priest's name im- ‘ ply prosperity; of the soldier's, preservation: of the ‘ merchant's, nourishment; of the servant's, humble ‘ attendance.

33. ‘ The names of women should be agreeable, soft, ‘ clear, captivating the fancy, auspicious ending in long ‘ vowels, resembling words of benediction.

34. ‘ In the fourth month the child should be car- ‘ ried out of the house *to see the sun*: in the sixth ‘ month, he should be fed with rice; or that *may be* ‘ *done*, which, by the custom of the family, is thought ‘ most propitious.

35. ‘ By the command of the *Véda*, the ceremony ‘ of tonsure should be legally performed by the three ‘ *first* classes in the first or third year *after birth*.

36. ‘ In the eighth year from the conception of a ‘ *Bráhmen*, in the eleventh from that of a *Cshatriya*, ‘ and in the twelfth from that of a *Vaisya*, let the ‘ father invest the child with the mark of his class:

37. ‘ Should a *Bráhmen*, or *his father for him*, be ‘ desirous of his advancement in sacred knowledge; ‘ a *Cshatriya*, of extending his power; *or* a *Vaisya* ‘ of engaging in mercantile business; the investiture

CHAP. II.

'may be made in the fifth, sixth, or eighth years 'respectively.

38. 'The ceremony of investiture hallowed by the '*gáyatrì* must not be delayed, in the case of a 'priest, beyond the sixteenth year; nor in that of a 'soldier, beyond the twenty-second; nor in that of a 'merchant, beyond the twenty-fourth.

39. 'After that, *all youths* of these three classes, 'who have not been invested at the proper time, be-'come *vrátyas*, or outcasts, degraded from the *gáyatrì*, 'and contemned by the virtuous:

40. 'With such impure men, let no *Bráhmen*, even 'in distress for subsistence, ever form a connexion in 'law, either by the study of the *Véda*, or by affinity.

41. 'Let students in theology wear *for their man-'tles*, the hides of black antelopes, of common deer, 'or of goats, with *lower vests of* woven *sana*, of '*cshumà*, and of wool, in the direct order of their 'classes.

42. 'The girdle of a priest must be made of '*munja*, in a triple cord, smooth and soft; that of a 'warriour must be a bow string of *múrvá;* that of a 'merchant, a triple thread of *sana*.

43. 'If the *munja* be not procurable, their zones must be formed *respectively* of the grasses *cusa asmántaca, valvaja*, in triple strings, with one, three, 'or five knots. *according to the family custom.*

44. 'The

44. ‘ The sacrificial thread of a *Bráhmen* must be ‘ made of cotton, so as to be put on over his head, ‘ in three strings; that of a *Cshatriya*, of *sana* thread ‘ only; that of a *Vaisya*, of woollen thread.

45. ‘ A priest ought by law to carry a staff of ‘ *Vilva* or *Palása*; a soldier, of *Vata* or *C'hadira*; ‘ a merchant of *Vénu* or *Udumbara*:

46. ‘ The staff of a priest must be of such a length ‘ as to reach his hair; that of a soldier, to reach his ‘ forehead; and that of a merchant, to reach his nose.

47. ‘ Let all the staves be straight, without frac- ‘ ture, of a handsome appearance, not likely to terrify ‘ men, with their bark perfect, unhurt by fire.

48. ‘ Having taken a legal staff to his liking, and ‘ standing opposite to the sun, let the student thrice ‘ walk round the fire from left to right, and perform, ‘ according to law, the ceremony of asking food:

49. ‘ The most excellent of the three classes, being ‘ girt with the sacrificial thread, must ask food with ‘ the respectful word *bhavati*, at the beginning of ‘ the phrase; those of the second class, with that ‘ word in the middle; and those of the third, with ‘ that word at the end.

50. ‘ Let him first beg food of his mother, or of ‘ his sister, or of his mother's whole sister; then of ‘ some other female who will not disgrace him.

51. ‘ Having collected as much of the desired food

CHAP. II.

'as he has occasion for, and having presented it 'without guile to his preceptor, let him eat some 'of it, being duly purified, with his face to the east:

52. 'If he seek long life, he should eat with his 'face to the east; if exalted fame, to the south: if 'prosperity, to the west; if truth *and its reward*, to 'the north.

53. 'Let the student, having performed his ablution, 'always eat his food without distraction of mind; 'and, having eaten, let him *thrice* wash his mouth 'completely, sprinkling with water the *six* hollow 'parts of his head, *or his eyes, ears, and nostrils*.

54. 'Let him honour all his food, and eat it with-'out contempt; when he sees it, let him rejoice and 'be calm, and pray that he may always obtain it.

55. 'Food, eaten constantly with respect, gives 'muscular force and generative power; but, eaten 'irreverently, destroys them both.

56. 'He must beware of giving any man what he 'leaves; and of eating any thing between *morning 'and evening*: he must also beware of eating too much, 'and of going any whither with a remnant of his food 'unswallowed.

57 'Excessive eating is prejudicial to health, to 'fame, and to *future bliss in* Heaven; it is injurious to 'virtue, and odious among men: he must, for these 'reasons, by all means avoid it.

58. 'Let

58. 'Let a *Bráhmen* at all times perform the ablu-'tion with the pure part of his hand denominated 'from the *Véda*, or with the part sacred to the Lord 'of creatures, or with that dedicated to the Gods; 'but never with the part named from the *Pitrĭs*:

59. 'The pure part under the root of the thumb is 'called *Bráhma*, that at the root of the little finger, '*Cáya*; that at the tips of the fingers, *Daiva*; and 'the part between the thumb and index *Pitrya*.

60. 'Let him first sip water thrice; then twice wipe 'his mouth; and lastly touch with water the *six be-'fore mentioned* cavities, his breast, and his head.

61. 'He who knows the law and seeks purity will 'ever perform his ablution with the pure part of his 'hand, and with water neither hot nor frothy, stand-'ing in a lonely place, and turning to the east or the 'north.

62. 'A *Bráhmen* is purified by water that reaches 'his bosom; a *Cshatriya*, by water descending to his 'throat; a *Vaisya*, by water barely taken into his 'mouth; a *Súdra*, by water touched with the extremity '*of his lips*.

63. 'A youth of the three highest classes is named '*upavíti*, when his right hand is extended *for the 'cord to pass over his head and be fixed on his left 'shoulder;* when his left hand is extended, *that the 'thread may be placed on his right shoulder*, he is

'called

'called *práchínávítí;* and *nivítí,* when it is fastened on 'his neck.

64. 'His girdle, his leathern mantle, his staff, his 'sacrificial cord, and his ewer, he must throw into the 'water, when they are worn out or broken, and re'ceive others hallowed by mystical texts.

65. 'The ceremony of *césánta,* or *cutting off the hair,* 'is ordained for a priest in the sixteenth year from 'conception; for a soldier, in the twenty-second; for 'a merchant, two years later than that.

66. 'The same ceremonies, *except that of the sacri'ficial thread,* must be duly performed for women at 'the same age and in the same order, that the body 'may be made perfect, but without any text from the '*Véda:*

67. 'The nuptial ceremony is considered as the 'complete institution of women, ordained for them 'in the *Véda,* together with reverence to their hus'bands, dwelling first in their father's family, the 'business of the house, and attention to sacred fire.

68. 'Such is the revealed law of institution for the 'twice born; an institution in which their second birth 'clearly consists, and which causes their advancement 'in holiness: now learn to what duties they must af'terwards apply themselves.

69. 'The venerable preceptor, having girt his pupil 'with the thread, must first instruct him in purifica-

'tion,

'tion, in good customs, in the management of the 'consecrated fire, and in the holy rites of morning, 'noon, and evening.

70. 'When the student is going to read the *Véda*, 'he must perform an ablution, as the law ordains, 'with his face to the north, and, having paid scriptural 'homage, he must receive instruction, wearing a clean 'vest, his members being duly composed:

71. 'At the beginning and end of the lecture, he 'must always clasp both the feet of his preceptor; and 'he must read with both his hands closed: (this is 'called scriptural homage.)

72. 'With crossed hands let him clasp the feet of 'his tutor, touching the left foot with his left, and 'the right, with his right hand.

73. 'When he is prepared for the lecture, the pre-'ceptor, constantly attentive, must say: "hoa! read;" 'and at the close of the lesson he must say: "take 'rest."

74. 'A *Bráhmen*, beginning and ending a lecture on 'the *Véda*, must always pronounce to himself the syl-'lable *óm;* for, unless the syllable *óm* precede, his 'learning will slip away from him; and, unless it 'follow, nothing will be long retained.

75. 'If he have sitten on culms of *cúsá* with their 'points toward the east, and be purified by *rubbing*

'that

CHAP. II.

'that holy grass on both his hands, and be further 'prepared by three suppressions of breath *each equal in time to five short vowels*, he then may fitly pro-'nounce *óm*.

76. 'BRAHMA' milked out, *as it were*, from the 'three *Védas*, the letter A, the letter U, and the 'letter M, *which form by their coalition the triliteral monosyllable*, together with three mysterious words, '*bhur*, *bhuvah*, *swer*, or *earth*, *sky*, *heaven*:

77 From the three *Védas*, also, the Lord of crea-'tures, incomprehensibly exalted, successively milked 'out the three measures of that ineffable text, be-'ginning with the word *tad*, and entitled *sávitrì* or '*gáyatri*.

78. 'A priest who shall know the *Véda*, and shall 'pronounce to himself, both morning and evening, 'that syllable, and that holy text preceded by the 'three words, shall attain the sanctity which the *Véda* 'confers;

79. 'And a twice born man, who shall a thousand 'times repeat those three (or *óm*, the *vyáhrĭtis*, and 'the *gáyatri*,) apart *from the multitude*, shall be re-'leased in a month even from a great offence, as a 'snake from his slough.

80. 'The priest, the soldier, and the merchant, who 'shall neglect this mysterious text, and fail to perform 'in due season his peculiar acts of piety, shall meet 'with contempt among the virtuous.

81. 'The

81. ‘ The three great immutable words, preceded by ‘ the triliteral syllable, and *followed by* the *gáyatrì* ‘ which consists of three measures, must be consider-‘ ed as the mouth, or *principal part* of the *Véda*:

82. ‘ Whoever shall repeat, day by day, for three ‘ years, without negligence, that sacred text, shall ‘ *hereafter* approach the divine essence, move as free-‘ ly as air, and assume an ethereal form.

83. ‘ The triliteral monosyllable is *an emblem of* the ‘ Supreme, the suppressions of breath *with a mind fixed* ‘ *on* GOD are the highest devotion; but nothing is ‘ more exalted than the *gáyatrì*: *a declaration of* truth ‘ is more excellent than silence.

84. ‘ All rites ordained in the *Véda*, oblations to ‘ fire, and solemn sacrifices pass away; but that ‘ which passes not away is declared to be the sylla-‘ ble *óm*, thence called *acshara*: since it is a *symbol* ‘ *of* GOD, the Lord of created beings.

85. ‘ The act of repeating his Holy Name is ten ‘ times better than the appointed sacrifice; an hun-‘ dred times better when it is heard by no man; and ‘ a thousand times better when it is purely mental:

86. ‘ The four domestick sacraments which are ac-‘ companied with the appointed sacrifice, are not ‘ equal, though all be united, to a sixteenth part of ‘ the sacrifice performed by a repetition of the *gáya-* ‘ *trì*:

87. ‘ By the sole repetition of the *gáyatrì*, a priest

‘ may

CHAP. II.

'may indubitably attain beatitude, let him perform, 'or not perform, any other religious act; if he be '*Maitra*, or a *friend to all creatures*, he is *justly* named '*Bráhmena*, or *united to the Great One*.

88. 'In restraining the organs which run wild among 'ravishing sensualities, a wise man will apply diligent 'care, like a charioteer in managing restive horses.

89. 'Those eleven organs, to which the first sages 'gave names, I will comprehensively enumerate as the 'law considers them in due order.

90. 'The nose is the fifth after the ears, the skin, 'the eyes, and the tongue; and the organs of speech 'are reckoned the tenth, after those of excretion and 'generation, and the hands and feet:

91 'Five of them, the ear and the rest in succes-'sion, learned men have called organs of sense; and 'the others, organs of action:

92. 'The heart must be considered as the eleventh; 'which, by its natural property, comprises both sense 'and action; and which being subdued, the two other 'sets, with five in each, are also controlled.

93. 'A man, by the attachment of his organs to 'sensual pleasure, incurs certain guilt; but, having 'wholly subdued them, he thence attains heavenly 'bliss.

94. 'Desire is never satisfied with the enjoyment of

'desired

'desired objects; as the fire is not appeased with 'clarified butter; it only blazes more vehemently.

95. 'Whatever man may obtain all those gratifica-'tions, or whatever man may resign them completely, 'the resignation of all pleasures is far better than the 'attainment of them.

96 'The organs being strongly attached to sensual 'delights cannot so effectually be restrained by avoid-'ing incentives to pleasure, as by a constant pursuit of 'divine knowledge.

97. 'To a man contaminated by sensuality neither 'the *Védas*, nor liberality, nor sacrifices, nor strict 'observances, nor pious austerities, ever procure fe-'licity.

98. 'He must be considered as really triumphant 'over his organs, who, on hearing and touching, on 'seeing and tasting and smelling, *what may please or 'offend the senses*, neither greatly rejoices nor greatly 'repines:

99. 'But, when one among all his organs fails, by 'that single failure his knowledge of God passes away, 'as water flows through one hole in a leathern bottle.

100. 'Having kept all his members *of sense and ac-'tion* under control, and obtained also command over 'his heart, he will enjoy every advantage, even though 'he reduce not his body by religious austerities.

101. 'At the morning twilight let him stand repeat

CHAP. II.

'ing the *gáyatrì* until he see the sun; and at evening 'twilight, let him repeat it sitting, until the stars dis'tinctly appear;

102. 'He who stands repeating it at the morning 'twilight, removes *all unknown* nocturnal sin; and he 'who repeats it sitting at evening twilight, disperses 'the taint, that has *unknowingly* been contracted in 'the day;

103. 'But he who stands not repeating it in the 'morning, and sits not repeating it in the evening, 'must be precluded, like a *Súdra*, from every sacred 'observance of the twice born classes.

104. 'Near pure water, with his organs holden under 'control, *and* retiring from circumspection to some 'unfrequented place, let him pronounce the *gáyatrì*, 'performing daily ceremonies.

105. 'In reading the *Védángas*, or *grammar*, *pro'sody*, *mathematicks*. *and so forth*, or even such parts 'of the *Véda* as ought constantly to be read, there is 'no prohibition on particular days; nor in pronounc'ing the texts appointed for oblations to fire:

106. 'Of that, which must constantly be read, and is 'therefore called *Brahmasatra*, there can be no such 'prohibition; and the oblation to fire, according to the '*Véda*, produces good fruit, though accompanied with 'the text *vashat*, which *on other occasions* must be in'termitted on certain days.

107. 'For

107. ‘ For him, who shall persist a whole year in ‘ reading the *Véda*, his organs being kept in subjection, ‘ and his body pure, there will always rise good fruit ‘ from his *offerings of* milk and curds, *of* clarified butter ‘ and honey.

108. ‘ LET the twice born youth, who has been girt ‘ with the sacrificial cord, collect wood for the holy fire, ‘ beg food of his relations, sleep on a low bed, and ‘ perform such offices as may please his preceptor, until ‘ his return to the house of his natural father.

109 ‘ Ten persons may legally be instructed in the ‘ *Véda*; the son of a spiritual teacher; a boy who is ‘ assiduous; one who can impart other knowledge; ‘ one who is just; one who is pure; one who is ‘ friendly; one who is powerful; one who can bestow ‘ wealth; one who is honest; and one who is related ‘ by blood.

110. ‘ Let not a sensible teacher tell any *other* what ‘ he is not asked, nor what he is asked improperly; ‘ but let him, however intelligent, act in the multi- ‘ tude as if he were dumb:

111. ‘ Of the two persons, him, who illegally asks, ‘ and him, who illegally answers, one will die, or ‘ incur odium.

112. ‘ Where virtue, and wealth *sufficient to secure it*, ‘ are not found, or diligent attention, *at least* pro- ‘ portioned *to the holiness of the subject*, in that soil

‘ divine

CHAP. II. ‘ divine instruction must not be sown: it would perish ‘ like fine seed in barren land.

113. ‘ A teacher of the *Véda* should rather die ‘ with his learning, than sow it in sterile soil, ‘ even though he be in grievous distress for sub- ‘ sistence.

114. ‘ Sacred Learning, having approached a *Bráhmen*, said to him: “ I am thy precious gem; pre- ‘ serve me with care; deliver me not to a scorner; ‘ (so *preserved* I shall become supremely strong.)

115. ‘ But communicate me, as to a vigilant depo- ‘ sitory of thy gem, to that student, whom thou shalt ‘ know to be pure, to have subdued his passions, to ‘ perform the duties of his order.”

116. ‘ He who shall acquire *knowledge of* the *Véda* ‘ without the assent of his preceptor, incurs the guilt ‘ of stealing the scripture, and shall sink to the re- ‘ gion of torment.

117. ‘ From whatever teacher a student has received ‘ instruction, either popular, ceremonial, or sacred, let ‘ him first salute his instructor, when they meet.

118. ‘ A *Bráhmen*, who completely governs his pas- ‘ sions, though he know the *gáyatrì* only, is more ‘ honourable than he, who governs not his passions, ‘ who eats all *sorts of food*, and sells all *sorts of com- ‘ modities*, even though he know the three *Védas*.

119. ‘ When a superiour sits on a couch or bench,

‘ let

let not an inferiour sit on it with him; and, if an inferiour be sitting on a couch, let him rise to salute a superiour.

120. 'The vital spirits of a young man mount upwards *to depart from him*, when an elder approaches; but by rising and salutation he recovers them.

121. 'A youth who habitually greets and constantly reveres the aged, obtains an increase of four things; life, knowledge, fame, strength.

122. 'After the word of salutation, a *Bráhmen* must address an elder; saying, "I am such an one," pronouncing his own name.

123. 'If any persons, *through ignorance of the* Sanscrit *language*, understand not the import of his name, to them should a learned man say, "It is I;" and in that manner he should address all *classes of* women.

124. 'In the salutation he should pronounce, after his own name, the vocative particle *bhós*; for the particle *bhós* is held by the wise to have the same property with names *fully expressed*.

125. 'A *Bráhmen* should thus be saluted in return: "May'st thou live long, excellent man!" and at the end of his name, the vowel and preceding consonant should be lengthened, *with an acute accent*, to three syllabick moments *or short vowels*.

126. 'That *Bráhmen*, who knows not the form of

'returning

'returning a salutation, must not be saluted by a 'man of learning: as a *Súdra*, even so is he.

127. 'Let a learned man ask a priest, when he 'meets him, if his devotion prospers; a warriour, if 'he is unhurt; a merchant, if his wealth is secure; 'and one of the servile class, if he enjoys good health: '*using respectively the words*, cusalam, anámayam, cshé-'mam, *and* árógyam.

128. 'He, who has just performed a solemn sacrifice 'and ablution, must not be addressed by his name, 'even though he be a younger man; but he, who 'knows the law, should accost him with the vocative 'particle, or with *bhavat, the pronoun of respect.*

129. 'To the wife of another, and to any woman 'not related by blood, he must say, "*bhavati,* and 'amiable sister."

130. 'To his uncles paternal and maternal, to his 'wife's father, to performers of the sacrifice, and to 'spiritual teachers; he must say, "I am such an 'one"—rising up to salute them, even though younger 'than himself.

131. 'The sister of his mother, the wife of his ma-'ternal uncle, his own wife's mother, and the sister of 'his father, must be saluted like the wife of his *father* '*or* preceptor: they are equal to his *father's or his* 'preceptor's wife.

132. 'The wife of his brother, if she be of the same 'class, must be saluted every day; but his paternal

'and

'and maternal kinswomen need only be greeted on 'his return from a journey.

133. 'With the sister of his father and of his mo-'ther, and with his own elder sister, let him demean 'himself as with his mother; though his mother be 'more venerable than they.

134. 'Fellow citizens are equal for ten years; dan-'cers and singers, for five; learned theologians, for 'less than three; but persons related by blood, for a 'short time: *that is, a greater difference of age destroys 'their equality.*

135. 'The Student must consider a *Bráhmen*, though 'but ten years old, and a *Cshatriya*, though aged a 'hundred years, as father and son; as between those 'two, the young *Bráhmen* is *to be respected as* the 'father.

136. 'Wealth, kindred, age, moral conduct, and, 'fifthly, divine knowledge, entitle men to respect; but 'that which is last mentioned in order, is the most re-'spectable.

137. 'Whatever man of the three *highest* classes 'possesses the most of those five, both in number 'and degree, that man is entitled to most respect; 'even a *Súdra*, if he have entered the tenth decad of 'his age

138. 'Way must be made for a man in a wheeled 'carriage, or above ninety years old, or afflicted with

 'disease,

CHAP. II.

'disease, or carrying a burthen; for a woman; for 'a priest just returned from the mansion of his pre-'ceptor; for a prince, and for a bridegroom:

139. 'Among all those, if they be met at one time, 'the priest just returned home and the prince are most 'to be honoured; and of those two, the priest just 'returned, should be treated with more respect than 'the prince.

140. 'That priest who girds his pupil with the sacri-'ficial cord, and afterwards instructs him in the whole '*Véda*, with the law of sacrifice and the sacred *Upa-'nishads*, holy sages call an *áchárya*:

141. 'But, he, who for his livelihood, gives instruc-'tion in a part only of the *Véda*, or in grammar, and 'in other *Védángas*, is called an *upádhyáya*, or sub-'lecturer.

142. 'The father, who performs the ceremonies 'on conception and the like, according to law, and 'who nourishes the child with his first rice, has the 'epithet of *guru*, or venerable.

143. 'He, who receives a stipend for preparing the 'holy fire, for conducting the *páca* and *agnishtóma*, 'and for performing other sacrifices, is called in this 'code the *ritwij* of his employer.

144. 'He, who truly and faithfully fills both ears 'with the *Véda*, must be considered as equal to a 'mother; he must be revered as a father; him the pu-'pil must never grieve.

145. 'A

145. ‘ A *mere áchárya*, or *a teacher of the* gáyatrì *only*, surpasses ten *upádhyáyas*; a father, a hundred such *áchâryas*; and a mother, a thousand *natural* fathers.

146. ‘ Of him, who gives natural birth, and him, who gives knowledge of the whole *Véda*, the giver of sacred knowledge is the more venerable father; since the *second or* divine birth ensures life to the twice born both in this world and hereafter eternally.

147. ‘ Let a man consider that as a mere human birth, which his parents gave him for their mutual gratification, and which he receives after lying in the womb ;

148. ‘ But that birth which his *principal áchárya*, who knows the whole *Véda*, procures for him by *his divine mother* the *gáyatrì*, is a true birth: that birth is exempt from age and from death.

149. ‘ Him, who confers on a man the benefit of sacred learning, whether it be little or much, let him know to be here named *guru*, or *venerable father*, in consequence of that heavenly benefit.

150. ‘ A *Bráhmen*, who is the giver of spiritual birth, the teacher of prescribed duty, is by right *called* the father of an old man, though himself be a child.

151. ‘ Cavi, or *the learned*, child of Angiras, taught his paternal uncles and cousins to read the *Véda*, and, excelling them in divine knowledge, said to them, “ little sons :”

 152. ‘ They,

CHAP. II.

152. 'They, moved with resentment, asked the Gods 'the meaning of that *expression;* and the Gods, being 'assembled, answered them: "The child has addressed 'you properly;

153. 'For an unlearned man is in truth a child; 'and he who teaches him the *Véda*, is his father: 'holy sages have always said child to an ignorant man, 'and father to a teacher of scripture."

154. 'Greatness is not conferred by years, not by 'gray hairs, not by wealth, not by powerful kindred: 'the divine sages have established this rule; "Who-'ever has read the *Védas* and their *Angas*, he among 'us is great"

155. 'The seniority of priests is from sacred learn-'ing; of warriours from valour; of merchants from 'abundance of grain; of the servile class only from 'priority of birth.

156. 'A man is not therefore aged, because his 'head is gray: him, surely, the Gods considered as 'aged, who, though young in years, has read *and un-'derstands* the *Véda*.

157. 'As an elephant made of wood, as an antelope 'made of leather, such is an unlearned *Bráhmen:* those 'three have nothing but names.

158. 'As an eunuch is unproductive with women, as 'cow with a cow is unprolifick, as liberality to a fool 'is fruitless, so is a *Bráhmen* useless, if he read not the 'holy texts.

159. 'Good

159. ' Good instruction must be given without pain to the instructed; and sweet gentle speech must be used by a preceptor, who cherishes virtue.

160. ' He, whose discourse and heart are pure, and ever perfectly guarded, attains all the fruit arising from his complete course of studying the *Véda.*

161 ' Let not a man be querulous even though in pain let him not injure another in deed or in thought; let him not even utter a word, by which his fellow creature may suffer uneasiness; since that will obstruct his own progress to future beatitude.

162. ' A *Bráhmen* should constantly shun worldly honour, as he would shun poison; and rather constantly seek disrespect, as he would seek nectar;

163. ' For though scorned, he may sleep with pleasure; with pleasure may he awake; with pleasure may he pass through this life: but the scorner utterly perishes.

164. ' Let the twice-born youth, whose soul has been formed by this regular succession of prescribed acts, collect by degrees, while he dwells with his preceptor, the devout habits proceeding from the study of scripture.

165. ' With various modes of devotion, and with austerities ordained by the law, must the whole *Véda* be read, and above all the sacred *Upanishads*, by him, who has received a new birth.

166. ' Let

CHAP. II.

166. 'Let the best of the twice-born classes, in-
'tending to practice devotion, continually repeat the
'reading of scripture; since a repetition of reading
'the scripture is here styled the highest devotion of
'a *Bráhmen.*

167. 'Yes verily; that student in theology performs
'the highest act of devotion *with his whole body,* to
'the extremities of his nails, even though he *be so far*
'*sensual as to* wear a chaplét of sweet flowers, who
'to the utmost of his ability daily reads the *Véda.*

168. 'A twice-born man, who not having studied
'the *Véda,* applies diligent attention to a different *and*
'*worldly* study, soon falls, even when living, to the
'condition of a *Súdra;* and his descendants after him.

169. 'The first birth is from a natural mother; the
'second, from the ligation of the zone; the third from
'the due performance of the sacrifice; such are the
'births of him who is usually called twice-born, ac-
'cording to a text of the *Véda:*

170. 'Among them his divine birth is that, which
'is distinguished by the ligation of the zone, *and sa-*
'*crificial cord;* and in that *birth* the *Gáyatrì* is his
'mother, and the *A'chárya,* his father.

171 'Sages call the *A'chárya* father, from his
'giving instruction in the *Véda:* nor can any holy
'rite be performed by a young man, before his in-
'vestiture.

172. '*Till he be invested with the signs of his class,*
'he

'he must not pronounce any sacred text, except what 'ought to be used in obsequies to an ancestor; since 'he is on a level with a *Súdra* before his new birth 'from the revealed scripture:

173. 'From him, who has been duly invested, are 'required both the performance of devout acts and 'the study of the *Véda* in order, preceded by stated 'ceremonies.

174. 'Whatever sort of leathern mantle, sacrificial 'thread, and zone, whatever staff, and whatever under- 'apparel are ordained, *as before-mentioned*, for a youth 'of each class, the like must also be used in his re- 'ligious acts.

175. 'These *following* rules must a *Brahmachárí*, or '*student in theology*, observe, while he dwells with 'his preceptor: keeping all his members under con- 'trol, for the sake of increasing his habitual devotion.

176. 'Day by day, having bathed and being puri- 'fied, let him offer fresh water to the Gods, the 'Sages, and the Manes; let him show respect to the 'images of the deities, and bring wood for the obla- 'tion to fire.

177. 'Let him abstain from honey, from flesh meat, 'from perfumes, from chaplets of flowers, from sweet 'vegetable juices, from women, from all sweet sub- 'stances turned acid, and from injury to animated 'beings;

178. 'From unguents for his limbs, and from black

'powder

CHAP. II.

'powder for his eyes, from wearing sandals, and carrying an umbrella, from sensual desires, from wrath, from covetousness, from dancing, and from vocal and instrumental musick;

179. 'From gaming, from disputes, from detraction, and from falsehood, from embracing or wantonly looking at women, and from disservice to other men.

180. 'Let him constantly sleep alone: let him never waste his own manhood; for he, who voluntary wastes his manhood, violates the rule of his order, *and becomes an* avacirni:

181. A twice-born youth, who has involuntarily wasted his manly strength during sleep, must repeat with reverence, having bathed and paid homage to the sun, the text of scripture: "*Again let my strength return to me.*"

182. 'Let him carry water-pots, flowers, cow-dung, fresh earth, and *cusa*-grass, as much as may be useful to his preceptor; and let him perform every day the duty of a religious mendicant.

183. 'Each day must a *Bráhmen* student receive his food by begging, with due care, from the houses of persons renowned for discharging their duties, and not deficient in performing the sacrifices which the *Véda* ordains.

184. 'Let him not beg from the cousins of his preceptor; nor from his own cousins; nor from other kinsmen by the father's side, or by the mother's;

'but

'but, if other houses be not accessible, let him begin 'with the last of those in order, avoiding the first;

185. 'Or, if none of those *houses* just mentioned can 'be found, let him go begging through the whole dis-'trict round the village. keeping his organs in subjec-'tion, and remaining silent; but let him turn away 'from such as have committed any deadly sin.

186. 'Having brought logs of wood from a distance, 'let him place them in the open air; and with them 'let him make an oblation to fire without remissness, 'both evening and morning.

187. 'He, who for seven successive days omits the 'ceremony of begging food, and offers not wood to the 'sacred fire, must perform the penance of an *avacīrnī*, 'unless he be afflicted with illness.

188. 'Let the student persist constantly in such beg-'ging, but let him not eat the food of one person 'only: the subsistence of a student by begging is held 'equal to fasting *in religious merit.*

189. 'Yet, when he is asked in a solemn act in 'honour of the Gods or the Manes, he may eat at his 'pleasure the food of a single person; observing, how-'ever, the laws of abstinence and the austerity of an 'anchoret: thus the rule of his order is kept inviolate.

190. 'This duty of a mendicant is ordained by the 'wise for a *Bráhmen* only; but no such act is appointed 'for a warriour, or for a merchant.

191. 'Let

CHAP. II.

191. 'Let the scholar, when commanded by his pre- 'ceptor, and even when he has received no command, 'always exert himself in reading, and in all acts useful 'to his teacher.

192. 'Keeping in due subjection his body, his speech, 'his organs of sense, and his heart, let him stand with 'the palms of his hands joined, looking at the face of 'his preceptor.

193. 'Let him always keep his right arm uncovered, 'be always decently apparelled, and properly com- 'posed; and when his instructor says, "be seated," 'let him sit opposite to his venerable guide.

194. 'In the presence of his preceptor let him always 'eat less, and wear a coarser mantle with worse appen- 'dages; let him rise before, and go to rest after his 'tutor.

195. 'Let him not answer his teacher's orders, or 'converse with him, reclining on a bed; nor sitting, 'nor eating, nor standing, nor with an averted face:

196. 'But let him both *answer and converse*, if his 'preceptor sit, standing up; if he stand, advancing 'toward him; if he advance, meeting him; if he run, 'hastening after him;

197. 'If his face be averted, going round to front 'him, *from left to right;* if he be at a little distance, 'approaching him; if reclined, bending to him; and, 'if he stand ever so far off, running toward him.

193. 'When

198. ‘ When his teacher is nigh, let his couch or ‘ his bench be always placed low: when his precep- ‘ tor's eye can observe him, let him not sit carelessly ‘ at ease.

199. ‘ Let him never pronounce the mere name of ‘ his tutor, even in his absence; nor ever mimick his ‘ gait, his speech, or his manner.

200. ‘ In whatever place, either true but censorious, ‘ or false and defamatory, discourse is held concerning ‘ his teacher, let him there cover his ears or remove to ‘ another place:

201. ‘ By censuring his preceptor, though justly, he ‘ will be born an ass; by falsely defaming him, a dog; ‘ by using his goods without leave, a small worm; by ‘ envying his merit, a larger insect or reptile.

202. ‘ He must not serve his tutor by the interven- ‘ tion of another, while himself stands aloof; nor must ‘ he attend him in a passion, nor when a woman is ‘ near; from a carriage or raised seat he must descend ‘ to salute his heavenly director.

203. ‘ Let him not sit with his preceptor to the lee- ‘ ward, or to the windward of him; nor let him say ‘ any thing which the venerable man cannot hear.

204. ‘ He may sit with his teacher in a carriage ‘ drawn by bulls, horses, or camels; on a terrace, on ‘ a pavement of stones, or on a mat of *woven* grass; ‘ on a rock, on a wooden bench, or in a boat.

CHAP. II.

205. 'When his tutor's tutor is near, let him de-
'mean himself as if his own were present; nor let
'him, unless ordered by his spiritual father, prostrate
'himself *in his presence* before his natural father, or
'paternal uncle.

206. 'This is likewise ordained as his constant be-
'haviour toward his other instructors in science; to-
'ward his elder paternal kinsmen; toward all who
may restrain him from sin, and all who give him
'salutary advice.

207. 'Toward men also, who are truly virtuous, let
'him always behave as toward his preceptor; and, in
'like manner, toward the sons of his teacher, who
'are entitled to respect *as older men, and are not stu-
'dents;* and toward the paternal kinsmen of his vene-
'rable tutor.

208. 'The son of his preceptor, whether younger
'or of equal age, or a student, if he be capable of
'teaching the *Véda*, deserves the same honour with
'the preceptor himself, *when he is present* at any
'sacrificial act:

209. 'But he must not perform for the son of his
'teacher, the duty of rubbing his limbs, or of bath-
'ing him, or of eating what he leaves, or of washing
'his feet.

210. 'The wives of his preceptor, if they be of the
'same class, must receive equal honour with their
'venerable husband; but if they be of a different

'class

‘ class, they must be honoured only by rising and ‘ salutation.

211. ‘ For no wife of his teacher must he perform ‘ the offices of pouring scented oil on them, of attend- ‘ ing them while they bathe, of rubbing their legs and ‘ arms, or of decking their hair;

212 ‘ Nor must a young wife of his preceptor be ‘ greeted even by the ceremony of touching her feet, ‘ if he have completed his twentieth year, or can dis- ‘ tinguish virtue from vice

213 ‘ It is the nature of women in this world to ‘ cause the seduction of men; for which reason the ‘ wise are never unguarded in the company of females:

214. ‘ A female indeed, is able to draw from the ‘ right path in this life not a fool only, but even a ‘ sage, and can lead him in subjection to desire or to ‘ wrath.

215. ‘ Let no man, therefore, sit in a sequestered ‘ place with his nearest female relations: the assem- ‘ blage of corporeal organs is powerful enough to ‘ snatch wisdom from the wise.

216. ‘ A young student may, as the law directs, ‘ make prostration at his pleasure on the ground be- ‘ fore a young wife of his tutor, saying, “ I am such ‘ an one;”

217. ‘ And on his return from a journey, he must ‘ once touch the feet of his preceptor’s *aged* wife,

‘ and

CHAP. II.

'and salute her each day by prostration, calling to 'mind the practice of virtuous men.

218. 'As he who digs deep with a spade comes to 'a spring of water, so the student, who humbly serves 'his teacher, attains the knowledge *which lies deep* 'in his teacher's mind.

219. 'WHETHER his head be shorn, or his hair 'long, or one lock be bound above in a knot let not 'the sun ever set or rise while he lies asleep in the 'village.

220 'If the sun should rise or set, while he sleeps 'through sensual indulgence, and knows it not, he must 'fast a whole day, repeating the *gáyatrì*:

221. 'He, who has been surprised asleep by the 'setting or by the rising sun, and performs not that 'penance, incurs great guilt.

222. 'Let him adore GOD both at sunrise and at 'sunset, as the law ordains, having made his ablution 'and keeping his organs controlled; and, with fixed 'attention, let him repeat the text, which he ought 'to repeat, in a place free from impurity.

223. 'IF a woman or a *Súdra* perform any act 'leading to the chief temporal good, let the student 'be careful to emulate it; and he may do whatever 'gratifies his heart, unless it be forbidden by law:

224. 'The chief temporal good is by some declared 'to consist in virtue and wealth; by some, in wealth

'and

'and lawful pleasure; by some, in virtue alone; by 'others, in wealth alone; but the chief good here 'below is an assemblage of all three: this is a sure 'decision.

225. 'A TEACHER of the *Véda* is the image of GOD; 'a natural father, the image of BRAHMA'; a mother, 'the image of the earth; an elder whole brother, the 'image of the soul.

226. 'Therefore a spiritual and a natural father, a 'mother, and an elder brother, are not to be treated 'with disrespect, especially by a *Bráhmen*, though the 'student be grievously provoked.

227. 'That pain and care which a mother and father 'undergo in producing and rearing children, cannot 'be compensated in an hundred years.

228. 'Let every man constantly do what may please 'his parents: and, on all occasions, what may please 'his preceptor: when those three are satisfied, his 'whole course of devotion is accomplished.

229. 'Due reverence to those three is considered 'as the highest devotion; and without their approba'tion he must perform no other duty.

230. 'Since they alone are held equal to the three 'worlds; they alone, to the three principal orders; 'they alone, to the three *Vedas*; they alone, to the 'three fires:

231. 'The natural father is considered as the *gár-*

'*hapatya,*

CHAP. II. ‘ *hapatya*, or nuptial fire; the mother as the *dacshina*, ‘ or ceremonial; the spiritual guide, as the *áhavaníya*, ‘ or sacrificial: this triad of fires is most venerable.

232. ‘ He, who neglects not those three, when he ‘ becomes a house-keeper, will ultimately obtain domi- ‘ nion over the three worlds; and his body being ir- ‘ radiated like a God, he will enjoy supreme bliss in ‘ heaven.

233. ‘ By honouring his mother he gains this *ter-* ‘ *restrial* world; by honouring his father, the interme- ‘ diate, or *etherial*; and, by assiduous attention to ‘ his preceptor, even the *celestial* world of BRAHMA':

234. ‘ All duties are completely performed by that ‘ man, by whom those three are completely honoured; ‘ but to him by whom they are dishonoured, all ‘ other acts of duty are fruitless.

235. ‘ As long as those three live, so long he must ‘ perform no other duty *for his own sake:* but de- ‘ lighting in what may conciliate their affections and ‘ gratify their wishes, he must from day to day assi- ‘ duously wait on them:

236 ‘ Whatever duty he may perform in thought, ‘ word, or deed, with a view to the next world, ‘ without derogation from his respect to them; he ‘ must declare to them his entire performance of it.

237. ‘ By honouring those three, without more, a ‘ man effectually does whatever ought to be done: ‘ this is the highest duty, appearing before us like

‘ DHERMA

'DHERMA himself, and every other act is an *upa-*
'*dherma*, or subordinate duty.

238. 'A believer in scripture may receive pure
'knowledge even from a *Súdra;* a lesson of the
'highest virtue, even from a *Chandála;* and a woman,
'bright as a gem, even from the basest family:

239. 'Even from poison may nectar be taken;
'even from a child, gentleness of speech; even from
'a foe, prudent conduct; and even from an impure
'substance, gold.

240. 'From every quarter, therefore, must be se-
'lected women bright as gems, knowledge, virtue,
'purity, gentle speech, and various liberal arts.

241. 'In case of necessity, a student is required to
'learn the *Véda* from one who is not a *Bráhmen*,
'and, as long as that instruction continues, to ho-
'nour his instructor with obsequious assiduity;

242. 'But a pupil who seeks the incomparable path
'to heaven, should not live to the end of his days
'in the dwelling of a preceptor who is no *Bráhmen*,
'or who has not read all the *Védas* with their *Angas*.

243. 'If he anxiously desire to pass his whole life
'in the house of a sacerdotal teacher, he must serve
'him with assiduous care, till he be released from
'his mortal frame:

244. 'That *Bráhmen*, who has dutifully attended his
'preceptor, till the dissolution of his body, passes di-
'rectly to the eternal mansion of GOD.

245. 'LET

CHAP. II.

245. 'Let not a student, who knows his duty, 'present any gift to his preceptor *before his return* '*home;* but when, by his tutor's permission, he is 'going to perform the ceremony on his return, let 'him give the venerable man some valuable thing to 'the best of his power;

246. 'A field, or gold, a jewel, a cow, or a horse, 'an umbrella, a pair of sandals, a stool, corn, cloths, 'or even any *very excellent* vegetable: thus will he 'gain the affectionate remembrance of his instructor.

247. 'The student for life must, if his teacher die, 'attend on his virtuous son, or his widow, or on one 'of his paternal kinsmen, with the same respect which 'he showed to the living:

248. 'Should none of those be alive, he must oc- 'cupy the station of his preceptor, the seat, and the 'place of religious exercises; must continually pay due 'attention to the fires, which he had consecrated; 'and must prepare his own soul for heaven.

249. 'The twice-born man, who shall thus without 'intermission have passed the time of his student- 'ship, shall ascend, after death, to the most exalted 'of regions, and no more again spring to birth in 'this lower world.

CHAP. III.

On Marriage; or on the Second Order.

1. 'THE discipline of a student in the three *Védas* 'may be continued for thirty-six years, in the house 'of his preceptor; or for half that time, or for a quar-'ter of it, or until he perfectly comprehend them:

2. 'A student, whose rules have not been violated, 'may assume the order of a married man, after he 'has read in succession a *sác'há*, or branch from each 'of the three, or from two, or from any one of them.

3. 'Being justly applauded for the strict performance 'of his duty, and having received from his *natural or* '*spiritual* father the sacred gift of the *Véda*, let him 'sit on an elegant bed, decked with a garland of 'flowers, and let his father honour him, before his 'nuptials, with a present of a cow.

4. 'Let the twice-born man, having obtained the 'consent of his venerable guide, and having performed 'his ablution with stated ceremonies, on his return 'home, as the law directs, espouse a wife of the same 'class with himself and endued with the marks of 'excellence.

5. 'She, who is not descended from his *paternal or* '*maternal* ancestors, within the sixth degree, and who 'is not *known by her family name to be* of the same

 'primitive

CHAP. III.

'primitive stock with his father *or mother*, is eligible 'by a twice-born man for nuptials and holy union:

6. 'In connecting himself with a wife, let him studiously avoid the ten following families, be they ever 'so great, or ever so rich in kine, goats, sheep, gold 'and grain:

7. 'The family which has omitted prescribed acts of 'religion; that which has produced no male children; 'that, in which the *Véda* has not been read; that, which 'has thick hair on the body; and those, which have 'been subject to hemorrhoids, to phthisis, to dyspepsia, 'to epilepsy, to leprosy, and to elephantiasis.

8. 'Let him not marry a girl with reddish hair, nor 'with any deformed limb; nor one troubled with habitual sickness; nor one either with no hair or with too 'much; nor one immoderately talkative; nor one with 'inflamed eyes;

9. 'Nor one with the name of a constellation, or of 'a tree, or of a river, of a barbarous nation, or of a 'mountain, of a winged creature, a snake, or a slave; 'nor with any name raising an image of terrour.

10. 'Let him chuse for his wife a girl, whose form 'has no defect; who has an agreeable name; who 'walks *gracefully* like a phenicopteros, or like a young 'elephant; whose hair and teeth are moderate respectively in quantity and in size; whose body has exquisite softness.

11. 'Her, who has no brother, or whose father is

'not

'not well known, let no sensible man espouse, through 'fear lest, *in the former case*, her father should take 'her first son as his own *to perform his obsequies*; or, '*in the second case*, lest an illicit marriage should be 'contracted.

12. 'For the first marriage of the twice-born classes, 'a woman of the same class is recommended; but for 'such as are impelled by inclination to marry again, 'women in the direct order of the classes are to be 'preferred:

13. A *Súdrà* woman only must be the wife of a '*Súdra*; she and a *Vaisyà*, of a *Vaisya*; they two 'and a *Cshatriyà*, of a *Cshatriya*; those two and a '*Bráhmenì* of a *Bráhmen*.

14 'A woman of the servile class is not mentioned, 'even in the recital of any ancient story, as the first 'wife of a *Bráhmen* or of a *Cshatriya*, though in the 'greatest difficulty to find a suitable match.

15. 'Men of the twice-born classes, who through 'weakness of intellect, irregularly marry women of 'the lowest class, very soon degrade their families 'and progeny to the state of *Súdras*:

16. 'According to ATRI and to (GO'TAMA) the son 'of UTAT'HYA, he who *thus* marries a woman of the 'servile class, *if he be a priest*, is degraded instantly: 'according to SAUNACA, on the birth of a son, *if he* '*be a warriour*; and, *if he be a merchant*, on the 'birth of a son's son, according to (me) BHRIGU.

17. 'A *Bráhmen*,

CHAP. III.

17. 'A *Bráhmen*, if he take a *Súdrà* to his bed, *as* '*his first wife*, sinks to the regions of torment; if he 'beget a child by her, he loses even his priestly rank:

18. 'His sacrifices to the Gods, his oblations to 'the Manes, and his hospitable attentions to stran-'gers, must be supplied principally by her; but the 'Gods and Manes will not eat such offerings; nor 'can heaven be attained by such hospitality.

19. 'For the crime of him, who *thus illegally* drinks 'the moisture of a *Súdrà's* lips, who is tainted by her 'breath, and who even begets a child on her body, 'the law declares no expiation.

20. 'Now learn compendiously the eight forms of 'the nuptial ceremony, used by the four classes, some 'good and some bad in this world, and in the next:

21. 'The ceremony of BRAHMA', of the *Dévas*, of the '*Rishis*, of the *Prajápatis*, of the *Asuras*, of the '*Gandharvas*, and of the *Racshases*; the eighth and 'basest is that of the *Pisáchas*.

22. 'Which of them is permitted by law to each 'class and what are the good and bad properties of 'each ceremony, all this I will fully declare to you, 'together with the qualities, good and bad, of the 'offspring.

23. 'Let mankind know, that *the* six *first* in direct 'order are *by some held* valid in the case of a priest; 'the four last, in that of a warriour; and the same

'four,

'four, except the *Rácshasa* marriage, in the cases of 'a merchant and a man of the servile class:

24. 'Some consider the four first only as approved 'in the case of a priest; one, that of *Racshases*, as 'peculiar to a soldier; and that of *Asuras*, to a mer-'cantile and a servile man.

25. 'But in this code, three of *the* five *last* are 'held legal, and two illegal: the ceremonies of *Pisá-'chas* and *Asuras* must never be performed.

26. 'For a military man the before mentioned mar-'riages of *Gandharvas* and *Racshases*, whether sepa-'rate or mixed, *as when a girl is made captive by her 'lover, after a victory over her kinsmen*, are permitted 'by law.

27. 'The gift of a daughter, clothed only with a 'single robe, to a man learned in the *Véda*, whom 'her father voluntarily invites, and respectfully re-'ceives, is the nuptial right called *Bráhma*.

28. 'The rite which sages call *Daiva*, is the gift of 'a daughter, whom her father has decked in gay attire, 'when the sacrifice is already begun, to the officiating 'priest, who performs that act of religion.

29. 'When the father gives his daughter away, after 'having received from the bridegroom one pair of kine, 'or two pairs, for uses prescribed by law, that marriage 'is termed *A'rsha*.

30. The nuptial rite called *Prájápatya*, is when the

'father

CHAP. III.

'father gives away his daughter with due honour, saying 'distinctly, "May both of you perform together your 'civil and religious duties!"

31. 'When the bridegroom, having given as much 'wealth as he can afford to the father and paternal 'kinsmen, and to the damsel herself, takes her volun- 'tarily as his bride, that marriage is named *A'sura.*

32. 'The reciprocal connexion of a youth and a 'damsel, with mutual desire, is the marriage deno- 'minated *Gándharva,* contracted for the purpose of 'amorous embraces, and proceeding from sensual in- 'clination.

33. The seizure of a maiden by force from her house, 'while she weeps and calls for assistance, after her 'kinsmen and friends have been slain in battle, or 'wounded, and their houses broken open, is the mar- 'riage styled *Rácshasa.*

34. 'When the lover secretly embraces the damsel, 'either sleeping or flushed with strong liquor, or dis- 'ordered in her intellect, that sinful marriage, called '*Paisácha,* is the eighth and the basest.

35. 'The gift of daughters in marriage by the sacer- 'dotal class, is most approved, when they *previously* 'have poured water *into the hands of the bridegroom;* 'but the ceremonies of the other classes may be per- 'formed according to their several fancies.

36. 'Among these nuptial rites, what quality is

'ascribed

'ascribed by MENU to each, hear now ye *Bráhmens*, 'hear it all from me, who fully declare it!

37. 'The son of a *Bráhmì, or wife by the first cere-'mony,* redeems from sin, if he performs virtuous acts, 'ten ancestors, ten descendants, and himself the 'twenty-first person.

38. 'A son, born of a wife by the *Daiva* nuptials, 'redeems seven and seven in higher and lower degrees; 'of a wife by the *A'rsha*, three and three; of a wife by 'the *Prájápatya*, six and six.

39. 'By four marriages, the *Bráhma* and so forth, 'in direct order, are born sons illumined by the *Véda*, '*learned men*, beloved by the learned,

40. 'Adorned with beauty, and with the quality of 'goodness, wealthy, famed, amply gratified with law-'ful enjoyments, performing all duties, and living a 'hundred years:

41. 'But in the other *four* base marriages, which 'remain, are produced sons acting cruelly, speaking 'falsely, abhorring the *Véda*, and the duties prescribed 'in it.

42. 'From the blameless nuptial rites of men spring 'a blameless progeny; from the reprehensible, a repre-'hensible offspring: let mankind, therefore, studiously 'avoid the culpable forms *of marriage*.

43. 'The ceremony of joining hands is appointed 'for those, who marry women of their own class;

CHAP. III.

'but, with women of a different class, the following 'nuptial ceremonies are to be observed:

44. 'By a *Cshatriyà* on her marriage with a *Bráh-'men,* an arrow must be held in her hand: by a '*Vaisyà* woman, with a bridegoom *of the sacerdotal 'or military class,* a whip; *and* by a *Súdrà* bride, '*marrying a priest, a soldier, or a merchant,* must 'be held the skirt of a mantle.

45. 'Let the husband approach his wife in due 'season, *that is, at the time fit for pregnancy;* let 'him be constantly satisfied with her alone; but, ex-'cept on the forbidden days of the moon, he may 'approach her, being affectionately disposed, *even out 'of due season,* with a desire of conjugal intercourse.

46. 'Sixteen days and nights in each month, with 'four distinct days neglected by the virtuous, are 'called the natural season of women:

47. 'Of those sixteen, the four first, the eleventh, 'and the thirteenth, are reprehended: the ten re-'maining nights are approved.

48. 'Some say, that on the even nights are con-'ceived sons; on the odd nights daughters; therefore 'let the man, who wishes for a son, approach his 'wife in due season on the even nights;

49. 'But a boy is in truth produced by the greater 'quantity of the male strength; and a girl by a 'greater quantity of the female; by equality, an her-'maphrodite,

‘ maphrodite, or a boy and a girl; by weakness or ‘ deficiency, is occasioned a failure of conception.

50. ‘ He, who avoids conjugal embraces on the six ‘ reprehended nights and on eight others, is equal in ‘ chastity to a *Brahmachárì*, in whichever of the *two* ‘ *next* orders he may live.

51. ‘ Let no father, who knows the law, receive a ‘ gratuity, however small, for giving his daughter in ‘ marriage; since the man, who, through avarice, ‘ takes a gratuity *for that purpose*, is a seller of his ‘ offspring.

52. ‘ Whatever male relations, through delusion of ‘ mind, take possession of a woman's property, be it ‘ only her carriages or her clothes, such offenders will ‘ sink to a region of torment.

53. ‘ Some say that the bull and cow *given* in the ‘ nuptial ceremony of the *Rishis*, are a bribe to the ‘ father; but this is untrue; a bribe *indeed*, whether ‘ large or small, is an actual sale of *the daughter*.

54. ‘ When money or goods are given to damsels, ‘ whose kinsmen receive them not for their own use, ‘ it is no sale: it is merely a token of courtesy and ‘ affection to the brides.

55. ‘ Married women must be honoured and adorned ‘ by their fathers and brethren, by their husbands, and ‘ by the brethren of their husbands, if they seek ‘ abundant prosperity:

56. ‘ Where

56. 'Where females are honoured, there the deities 'are pleased; but where they are dishonoured, there 'all religious acts become fruitless.

57. 'Where female relations are made miserable, the 'family of him who makes them so, very soon wholly 'perishes; but, where they are not unhappy, the fa-'mily always increases.

58. 'On whatever houses the women of a family, 'not being duly honoured, pronounce an imprecation, 'those houses, with all that belong to them, utterly 'perish, as if destroyed by a sacrifice for the death 'of an enemy.

59. 'Let those women, therefore, be continually 'supplied with ornaments, apparel and food, at fes-'tivals and at jubilees, by men desirous of wealth.

60 'In whatever family the husband is contented 'with his wife, and the wife with her husband, in 'that house will fortune be assuredly permanent.

61. 'Certainly, if the wife be not elegantly attired, 'she will not exhilarate her husband; and if her lord 'want hilarity, offspring will not be produced.

62. 'A wife being gaily adorned, her whole house 'is embellished; but, if she be destitute of ornament, 'all will be deprived of decoration.

63. 'By culpable marriages, by omission of pre-'scribed ceremonies, by neglect of reading the *Véda*,

'and

' and by irreverence toward a *Bráhmen*, great families
' are sunk to a low state:

64. ' So they are by practising manual arts, by *lend-
' ing at interest and other* pecuniary transactions, by
' begetting children on *Súdràs* only, by traffick in
' kine, horses, and carriages, by agriculture and by
' attendance on a king.

65. ' By sacrificing for such as have no right to sa-
' crifice, and by denying a future compensation for
' good works, great families, being deprived of sacred
' knowledge, are quickly destroyed;

66. ' But families, enriched by a knowledge of the
' *Véda*, though possessing little temporal wealth, are
' numbered among the great, and acquire exalted fame.

67. ' LET the house-keeper perform domestick reli-
' gious rites, with the nuptial fire, according to law,
' and the ceremonies of the five great sacraments, and
' the several acts which must day by day be per-
' formed.

68. ' A house-keeper has five places of slaughter,
' *or where small living creatures may be slain;* his
' kitchen-hearth, his grindstone, his broom, his pestle
' and mortar, his water-pot; by using which, he be-
' comes in bondage to sin:

69. ' For the sake of expiating *offences committed
' ignorantly* in those places *mentioned* in order, the
' five great sacraments were appointed by eminent
' sages

CHAP. III.

'sages to be performed each day by such as keep 'house.

70. 'Teaching and studying the scripture is the sa'crament of the *Véda;* offering cakes and water, the 'sacrament of the Manes; an oblation to fire, the 'sacrament of the Deities; giving rice or other food 'to living creatures, the sacrament of spirits; re'ceiving guests with honour, the sacrament of men:

71. 'Whoever omits not those five great ceremo'nies, if he have ability *to perform them.* is untainted 'by the sins of the *five* slaughtering-places, even 'though he constantly reside at home;

72. 'But whoever cherishes not five orders of beings, '*namely*, the deities; those, who demand hospitality; 'those, whom he ought by law to maintain; his de'parted forefathers; and himself; that man lives not 'even though he breathe.

73. 'Some call the five sacraments *ahuta* and *huta*, '*prahuta*, *bráhmya-huta* and *prásita:*

74. '*Ahuta*, or unoffered, is divine study; *huta*, or 'offered, is the oblation to fire; *prahuta*, or well 'offered, is the food given to spirits; *bráhmya-huta*, 'is respect shewn to twice-born guests; and *prásita*, 'or well eaten, is the offering of rice or water to 'the manes of ancestors.

75. 'Let every man in this second order employ 'himself daily in reading the scripture, and in per-

'forming

'forming the sacrament of the Gods; for, being em-'ployed in the sacrament of deities, he supports this 'whole animal and vegetable world;

76. 'Since his oblation of clarified butter, duly cast 'into the flame, ascends *in smoke* to the sun; from the 'sun *it* falls *in* rain; from rain comes vegetable food; 'and from *such* food animals *derive their subsistence.*

77. 'As all creatures subsist by receiving support 'from air, thus all orders of men exist by receiving 'support from house-keepers;

78. 'And since men of the three other orders are 'each day nourished by them with divine learning and 'with food, a house-keeper is for this reason of the 'most eminent order:

79. 'That order, therefore, must be constantly sus-'tained with great care by the man who seeks unperish-'able bliss in heaven, and in this world pleasurable 'sensations; an order which cannot be sustained by 'men with uncontrolled organs.

80. 'The divine sages, the manes, the gods, the 'spirits, and guests, pray for benefits to masters of 'families; let these honours, therefore, be done to 'them by the house-keeper who knows his duty:

81. 'Let him honour the Sages by studying the '*Véda:* the Gods, by oblations to fire ordained by 'law; the Manes, by pious obsequies; men by supply-'ing them with food; and spirits, by gifts to all ani-'mated creatures.

82. 'Each

CHAP. III.

82. 'Each day let him perform a *sráddha* with boiled 'rice and the like, or with water, or with milk, roots, 'and fruit; for thus he obtains favour from departed 'progenitors.

83. 'He may entertain one *Bráhmen* in that sacra-'ment among the five, which is performed for the '*Pitrĭs;* but, at the oblation to all the Gods, let him 'not invite even a single priest.

84. 'In his domestick fire for dressing the food of 'all the Gods, after the prescribed ceremony, let a '*Bráhmen* make an oblation each day to these *fol-'lowing* divinities;

85. 'First to AGNI, god of fire, and to the lunar 'god, severally; then, to both of them at once; next 'to the assembled gods; and afterwards, to DHAN-'WANTARI, god of medicine;

86. 'To CUHU', goddess of the day, when the new 'moon is discernible: to ANUMATI, goddess of the day, 'after the opposition; to PRAJA'PATI, or the Lord of 'Creatures; to DYA'VA' and PRITHIVI', goddesses of sky 'and earth; and lastly, to the fire of the good sacri-'fice.

87. 'Having thus, with fixed attention, offered cla-'rified butter in all quarters, proceeding *from the east* 'in a southern direction, to INDRA, YAMA, VARUNA, and 'the god SO'MA, let him offer his gift to animated 'creatures:

88. '*Saying,*

88. ‘ *Saying*, “ I salute the *Maruts*,” or *Winds*, ‘ let him throw dressed rice near the door; *saying*, ‘ “ I salute the water gods,” in water; and on his ‘ pestle and mortar, *saying*, “ I salute the gods of ‘ large trees.”

89. ‘ Let him do the like *in the north-east*, *or* near ‘ his pillow, to SRI′, the goddess of abundance; *in* ‘ *the south-west*, *or* at the foot *of his bed*, to the pro- ‘ pitious goddess BHADRACA′LI′; in the centre of his ‘ mansion, to BRAHMA′ and his household god;

90. ‘ To all the Gods assembled, let him throw up ‘ his oblation in the open air; by day, to the spirits ‘ who walk in light; and by night, to those who walk ‘ in darkness:

91. ‘ In the building on his house-top, *or behind* ‘ *his back*, let him cast his oblation for the welfare ‘ of all creatures; and what remains let him give to ‘ the *Pitrïs* with his face toward the south:

92. ‘ The share of dogs, of outcasts, of dog-feeders, ‘ of sinful men, punished with elephantiasis or con- ‘ sumption, of crows, and of reptiles, let him drop ‘ on the ground by little and little.

93. ‘ A *Bráhmen*, who thus each day shall honour ‘ all beings, will go to the highest region in a straight ‘ path, in an irradiated form.

94. ‘ When he has performed his duty of making ‘ oblations, let him cause his guest to take food be-

CHAP. III.

'fore himself; and let him give a portion of rice, as 'the law ordains, to the mendicant who studies the '*Véda*:

95. 'Whatever fruit shall be obtained by that student, as the reward of his virtue, when he shall have 'given a cow to his preceptor, according to law, the 'like reward to virtue shall be obtained by the twice-'born house-keeper, when he has given a mouthful 'of rice *to the religious mendicant.*

96. 'To a *Bráhmen* who knows the true principle 'of the *Véda*, let him present a portion of rice, or a 'pot of water, garnished with fruit and flowers, due 'ceremonies having preceded:

97. 'Shares of oblations to the Gods, or to the 'Manes, utterly perish, when presented, through de-'lusion of mind, by men regardless of duty, to such 'ignorant *Bráhmens* as are mere ashes;

98. 'But an offering in the fire of a sacerdotal 'mouth, which richly blazes with true knowledge and 'piety, will release the giver from distress, and even 'from deadly sin.

99. 'To the guest who comes of his own accord, 'let him offer a seat and water, with such food as he 'is able to prepare, after the due rites of courtesy.

100. 'A *Bráhmen* coming as a guest, and not re-'ceived with just honour, takes to himself all the 'reward of the house-keeper's former virtue, even 'though he had been so temperate as to live on the

'gleanings

' gleanings of harvests, and so pious as to make obla-
' tions in five distinct fires.

101. ' Grass and earth to sit on, water to wash the ' feet, and, fourthly, affectionate speech are at no time ' deficient in the mansions of the good, *although they* ' *may be indigent.*

102. ' A *Bráhmen*, staying but one night as a guest, ' is called an *atit'hi;* since continuing so short a time, ' he is not even a sojourner for a whole *tit'hi*, or *day* ' *of the moon.*

103. ' The house-keeper must not consider as an ' *atit'hi* a mere visitor of the same town, or a *Bráh-* ' *men*, who attends him on business, even though he ' come to the house where his wife dwells, and where ' his fires are kindled.

104. ' Should any house-keepers be so senseless, as ' to seek, on pretence of being guests, the food of ' others, they would fall after death, by reason of ' that baseness, to the condition of cattle belonging to ' the giver of such food.

105. ' No guest must be dismissed in the evening by ' a house-keeper; he is sent by the retiring sun; and, ' whether he come in fit season or unseasonably, he ' must not sojourn in the house without entertainment.

106. ' Let not himself eat any delicate food, without ' asking his guest to partake of it: the satistaction of

 ' a guest

CHAP. III.

'a guest will assuredly bring the house-keeper wealth, 'reputation, long life, and a place in heaven.

107. 'To the highest guests in the best form, to the 'lowest in the worst, to the equal, equally, let him 'offer seats, resting places, couches; giving them 'proportionable attendance, when they depart; and 'honour, as long as they stay.

108. 'Should another guest arrive, when the obla-'tion to all the Gods is concluded, for him also let 'the house-keeper prepare food, according to his abi-'lity; but let him not repeat his offerings to animated 'beings.

109. 'Let no *Bráhmen* guest proclaim his family and 'ancestry for the sake of an entertainment; since he, 'who thus proclaims them, is called by the wise a '*vántásí*, or foul-feeding demon.

110. 'A military man is not denominated a guest in 'the house of a *Bráhmen;* nor a man of the com-'mercial or servile class; nor his familiar friend; nor 'his paternal kinsman; nor his preceptor:

111. 'But if a warriour come to his house in the 'form of a guest, let food be prepared for him, ac-'cording to his desire, after the before-mentioned '*Bráhmens* have eaten.

112. 'Even to a merchant or a labourer, approach-'ing his house in the manner of guests, let him give

'food,

CHAP. III. ‘ a father-in-law, and a maternal uncle, with a *madhu-* ‘ *perca, or present of honey, curds, and fruit.*

120. ‘ A king or a *Bráhmen* arriving at the celebra- ‘ tion of the sacrament, are to be honoured with a ‘ *madhuperca;* but not, if the sacrament be over: this ‘ is a settled rule.

121. ‘ In the evening let the wife make an offering ‘ of the dressed food, but without pronouncing any ‘ text of the *Véda:* one obiation to the assembled ‘ gods, thence named *Vaiswadéva*, is ordained both ‘ for evening and morning.

122. ‘ From month to month, on the dark day of ‘ the moon, let a twice-born man, having finished the ‘ daily sacrament of the *Pitrĭs*, and his fire being still ‘ blazing, perform the solemn *sráddha*, called *pindánu-* ‘ *wáhárya:*

123. ‘ Sages have distinguished the monthly *sráddha* ‘ by the title of *anwáhárya*, or *after eaten*, that is, ‘ eaten after the *pinda*, or ball of rice; and it must be ‘ performed with extreme care, and with flesh-meat ‘ in the best condition.

124. ‘ What *Bráhmens* must be entertained at that ‘ ceremony, and who must be excepted, how many ‘ are to be fed, and with what sorts of food, on all ‘ those articles, without omission, I will fully discourse.

125. ‘ At the *sráddha* of the gods he may entertain ‘ two *Bráhmens;* at that of his father, paternal grand- ‘ father, and paternal great-grandfather, three; or one

‘ only

'only at that of the gods, and one at that for his 'three paternal ancestors: though he abound in 'wealth, let him not be solicitous to entertain a large 'company.

126. 'A large company destroys these five advan-'tages; reverence to priests, propriety of time and 'place, purity, and the acquisition of virtuous *Bráhmens:* let him not therefore, endeavour to feed a 'superfluous number.

127. 'This act of due honour to departed souls, on 'the dark day of the moon, is famed by the appella-'tion of *pitrya*, or ancestral: the legal ceremony, in 'honour of departed spirits, rewards with continual 'fruit, a man engaged in such obsequies.

128. 'Oblations to the gods and to ancestors should 'be given to a most reverend *Bráhmen*, perfectly con-'versant with the *Véda;* since what is given to him 'produces the greatest reward.

129. 'By entertaining one learned man at the ob-'lation to the gods and at that to ancestors, he gains 'more exalted fruit than by feeding a multitude, who 'know not the holy texts.

130. 'Let him inquire into the ancestry, even in a 'remote degree, of a *Bráhmen*, who has advanced to 'the end of the *Véda:* such a man, if sprung fromgood 'men, is a fit partaker of oblations to gods and 'to ancestors; such a man may justly be called an '*atit'hi*, or guest.

131. 'Surely,

131. 'Surely, though a million of men, unlearned 'in holy texts, were to receive food, yet a single man, 'learned in scripture, and fully satisfied with his en-'tertainment, would be of more value than all of them 'together.

132. 'Food, consecrated to the gods and the manes, 'must be presented to a theologian of eminent learn-'ing; for certainly, when hands are smeared with 'blood, they cannot be cleaned with blood only, *nor 'can sin be removed by the company of sinners.*

133. 'As many mouthfuls as an unlearned man shall 'swallow at an oblation to the gods and to ancestors, 'so many *redhot* iron balls must the giver of the *srád-'dha* swallow in the next world.

134. 'Some *Bráhmens* are intent on scriptural know-'ledge; others, on austere devotion; some are intent 'both on religious austerity and on the study of the '*Véda;* others on the performance of sacred rites:

135. 'Oblations to the manes of ancestors ought to 'be placed with care before such as are intent on 'sacred learning: but offerings to the gods may be 'presented, with due ceremonies, to *Bráhmens* of all 'the four descriptions.

136. 'There may be a *Bráhmen,* whose father had 'not studied the scripture, though the son has ad-'vanced to the end of the *Véda;* or there may be 'one, whose son has not read the *Véda,* though the 'father had travelled to the end of it:

137. 'Of

137. ‘ Of those two let mankind consider him as the ‘ superiour, whose father had studied the scripture, yet ‘ for the sake of performing rites with holy texts, the ‘ other is worthy of honour.

138. ‘ Let no man, at the prescribed obsequies, give ‘ food to an intimate friend; since advantage to a friend ‘ must be procured by gifts of different property: to ‘ that *Bráhmen* let the performer of a *sráddha* give ‘ food, whom he considers neither as a friend nor as ‘ a foe.

139. ‘ For him, whose obsequies and offerings of ‘ clarified butter are provided chiefly through friend- ‘ ship, no fruit is reserved in the next life, on account ‘ either of his obsequies or of his offerings.

140. ‘ The man, who, through delusion of intellect, ‘ forms temporal connexions by obsequies, is excluded ‘ from heavenly mansions, as a giver of the *sráddha* ‘ for the sake of friendship, and the meanest of twice- ‘ born men:

141. ‘ Such a convivial present, by men of the three ‘ highest classes, is called the gift of *Pisáchas*, and ‘ remains fixed here below, like a blind cow in one ‘ stall.

142. ‘ As a husbandman, having sown seed in a ‘ barren soil, reaps no grain, thus a performer of holy ‘ rites, having given clarified butter to an unlearned ‘ *Bráhmen*, attains no reward in heaven;

143. ‘ But a present made, as the law ordains, to a

'learned theologian, renders both the giver and the 'receiver partakers of good fruits in this world and in 'the next.

144. 'If no learned *Bráhmen* be at hand, he may at 'his pleasure invite a friend to the *sráddha*, but not a 'foe, be he ever so learned; since the oblation, being 'eaten by a foe, loses all fruit in the life to come.

145. 'With great care let him give food at the *sráddha* to a priest, who has gone through the scripture, 'but has chiefly studied the *Rigvéda;* to one, who has 'read all the branches, but principally those of the '*Yajush;* or to one who has finished the whole, with 'particular attention to the *Sáman:*

146. 'Of that man whose oblation has been eaten, 'after due honours, by any one of those three *Bráhmens*, the ancestors are constantly satisfied as high 'as the seventh person, *or to the sixth degree.*

147. 'This is the chief rule in offering the *sráddha* 'to the gods and to ancestors; but the following may 'be considered as a subsidiary rule, *where no such* '*learned priests can be found*, and is ever observed 'by good men:

148. 'Let him entertain his maternal grandfather, his 'maternal uncle, the son of his sister, the father of his 'wife, his spiritual guide, the son of his daughter, or 'her husband, his maternal cousin, his officiating 'priest, or the performer of his sacrifice.

149. 'For an oblation to the gods, let not the man, 'who

‘ who knows what is law, scrupulously inquire into the ‘ parentage of a *Bráhmen;* but for a prepared oblation ‘ to ancestors let him examine it with strict care.

150. ‘ Those *Bráhmens,* who have committed any ‘ *inferiour* theft *or any of the higher crimes,* who are ‘ deprived of virility, or who profess a disbelief in a ‘ future state, MENU has pronounced unworthy of ho-‘ nour at a *sráddha* to the gods or to ancestors.

151. ‘ To a student in theology, who has not read ‘ the *Véda,* to a man *punished for past crimes by being* ‘ born without a prepuce, to a gamester, and to such ‘ as perform many sacrifices for other men, let him ‘ never give food at the sacred obsequies.

152. ‘ Physicians, image-worshippers for gain, sellers ‘ of meat, and such as live by low traffick, must be ‘ shunned in oblations both to the deities and to pro-‘ genitors.

153. ‘ A public servant of the whole town, or of the ‘ prince, a man with whitlows on his nails, or with ‘ black-yellow teeth, an opposer of his preceptor, a ‘ deserter of the sacred fire, and an usurer,

154. ‘ A phthisical man, a feeder of cattle, one ‘ omitting the five great sacraments, a contemner of ‘ *Bráhmens,* a younger brother married before the elder, ‘ an elder brother not married before the younger, and ‘ a man who subsists by the wealth of many relations,

155. ‘ A dancer, one who has violated the rule of ‘ chastity in the first or fourth order, the husband of a

 ‘ *Súdrà,*

'*Súdrà*, the son of a twice-married woman, a man who 'has lost one eye, and a husband in whose house an 'adulterer dwells,

156. 'One who teaches the *Véda* for wages, and one 'who gives wages to such a teacher, the pupil of a *Sú-* '*dra*, and the *Súdra* preceptor, a rude speaker, and the 'son of an adulteress, born either before or after the 'death of the husband,

157. 'A forsaker, without just cause, of his mother, 'father or preceptor, and a man who forms a connexion, 'either by scriptural or connubial affinity, with great 'sinners,

158. 'A house-burner, a giver of poison, an eater of 'food offered by the son of an adulteress, a seller of 'the moon-plant *(a species of mountain-rue)*, a navigator 'of the ocean, a poetical encomiast, an oilman, and a 'suborner of perjury,

159. 'A wrangler with his father, an employer of 'gamesters for his own benefit, a drinker of intoxica- 'ting spirits, a man punished for sin with elephantiasis, 'one of evil repute, a cheat, and a seller of liquids,

160. 'A maker of bows and arrows, the husband of 'a younger sister married before the elder *of the whole* '*blood*, an injurer of his friend, the keeper of a gam- 'ing-house, and a father instructed in the *Véda* by his 'own son,

161. 'An epileptick person, one who has the ery-

'sipelas

'sipelas or the leprosy, a common informer, a luna-
'tick, a blind man, and a despiser of scripture; must
'all be shunned.

162. 'A tamer of elephants, bulls, horses, or camels,
'a man who subsists by astrology, a keeper of birds,
'and one who teaches the use of arms,

163. 'He, who diverts watercourses, and he, who
'is gratified by obstructing them, he, who builds
'houses for gain, a messenger, and a planter of trees
'*for pay*,

164. 'A breeder of sporting-dogs, a falconer, a se-
'ducer of damsels, a man delighting in mischief, a
'*Bráhmen* living as a *Súdra*, a sacrificer to the infe-
'riour gods only,

165. 'He, who observes not approved customs, and
'he, who regards not prescribed duties, a constant
'importunate asker of favours, he, who supports him-
'self by tillage, a clubfooted man, and one despised
'by the virtuous,

166. 'A shepherd, a keeper of buffalos, the husband
'of a twice-married woman, and the remover of dead
'bodies *for pay*, are to be avoided with great care.

167. 'Those lowest of *Bráhmens*, whose manners
'are contemptible, who are not admissible into com-
'pany at a repast, an exalted and learned priest must
'avoid at both *sráddhas*.

168. 'A *Bráhmen* unlearned in holy writ, is extin-
'guished

'guished in an instant like a fire of dry grass: to him 'the oblation must not be given; for the clarified but-'ter must not be poured on ashes.

169. 'WHAT retribution is prepared in the next life 'for the giver of food to men inadmissible into com-'pany, at the *sráddha* to the gods and to ancestors, 'I will now declare without omission.

170. 'On that food, which has been given to *Bráh-'mens* who have violated the rules of their order, to 'the younger brother married before the elder, and 'to the rest who are not admissible into company, 'the *Racshases* eagerly feast.

171. 'He, who makes a marriage-contract with the 'connubial fire, while his elder brother continues un-'married, is called a *parivéttrĭ;* and the elder brother 'a *parivitti:*

172. 'The *parivéttrĭ*, the *parivitti*, the damsel thus 'wedded, the giver of her in wedlock, and, fifthly, 'the performer of the nuptial sacrifice, all sink to 'a region of torment.

173. 'He, who lasciviously dallies with the widow 'of his deceased brother, though she be legally mar-'ried to him, is denominated the husband of a *di-'dhishú*.

174. 'Two sons, named a *cunda* and a *gólaca*, are 'born in adultery; the *cunda*, while the husband is 'alive, and the *gólaca*, when the husband is dead:

175. Those

175. ‘ Those animals begotten by adulterers, destroy, ‘ both in this world and in the next, the food pre- ‘ sented to them by such as make oblations to the ‘ gods or to the manes.

176. ‘ The foolish giver of a *sráddha* loses, in a fu- ‘ ture life, the fruit of as many admissible guests, as ‘ a *thief or the like* person, inadmissible into com- ‘ pany, might be able to see.

177. ‘ A blind man placed where one with eyes ‘ might have seen, destroys the reward of ninety; he, ‘ who has lost one eye, of sixty; a leper, of an hun- ‘ dred; one punished with elephantiasis, of a thou- ‘ sand.

178. ‘ Of the gift at a *sráddha*, to as many *Bráh-* ‘ *mens*, as a sacrificer for a *Súdra* might be able to ‘ touch on the body, the fruit is lost to the giver, *if* ‘ *he invite such a wretch;*

179. ‘ And if a *Bráhmen* who knows the *Véda*, ‘ receive through covetousness a present from such a ‘ sacrificer, he speedily sinks to perdition, like a ‘ figure of unburnt clay in water.

180. ‘ Food given to a seller of the moon-plant, ‘ becomes ordure in another world; to a physician pu- ‘ rulent blood; *and the giver will be a reptile bred in* ‘ *them;* if offered to an image-worshipper, it is ‘ thrown away; if to an usurer, infamous.

181. ‘ That which is given to a trader, endures

‘ neither

CHAP. III.

'neither in this life nor in the next, and that bestowed on a *Bráhmen*, who has married a widow, resembles clarified butter poured on ashes as an oblation to fire.

182. 'That food, which is given to other base, inadmissible men, before mentioned, the wise have pronounced to be no more than animal oil, blood, flesh, skin, and bones.

183. 'Now learn comprehensively, by what *Bráhmens* a company may be purified, when it has been defiled by inadmissible persons; *Bráhmens*, the chief of their class, the purifiers of every assembly.

184. 'Those priests must be considered as the purifiers of a company who are most learned in all the *Védas* and in all their *Angas*, together with their descendants who have read the whole scripture:

185. 'A priest learned in a principal part of the *Yajurveda;* one who keeps the five fires constantly burning; one skilled in a principal part of the *Rĭgvéda;* one who explains the six *Védángas;* the son of a *Bráhmì*, or woman married by the *Bráhma* ceremony; and one who chants the principal *Sáman;*

186. 'One who propounds the sense of the *Védas*, which he learnt from his preceptor, a student who has given a thousand *cows for pious uses*, and a *Bráhmen* a hundred years old, must all be considered as the purifiers of a party at a *sráddha*.

187. 'On

187. ‘ On the day before the sacred obsequies, or on ‘ the very day when they are prepared, let the per- ‘ former of them invite, with due honour, such *Bráh-* ‘ *mens* as have been mentioned; *usually* one superiour, ‘ who has three inferiour to him.

188. ‘ The *Bráhmen*, who has been invited to a ‘ *sráddha* for departed ancestors, must be continually ‘ abstemious; he must not even read the *Védas;* and ‘ he, who performs the ceremony, must act in the ‘ same manner.

189. ‘ Departed ancestors, no doubt, are attendant ‘ on such invited *Bráhmens;* hovering around them like ‘ pure spirits, and sitting by them, when they are seated.

190. ‘ The priest, who having been duly invited to a ‘ *sráddha*, breaks the appointment, commits a grievous ‘ offence, and, in his next birth, becomes a hog.

191. ‘ He, who caresses a *Súdrà* woman, after he has ‘ been invited to sacred obsequies, takes on himself all ‘ the sin, that has been committed by the giver of the ‘ repast.

192. ‘ The *Pitrìs* or *great progenitors*, are free from ‘ wrath, intent on purity, ever exempt from sensual ‘ passions, endued with exalted qualities: they are pri- ‘ meval divinities, who have laid arms aside.

193. ‘ Hear now completely, from whom they sprang; ‘ who they are; by whom, and by what ceremonies ‘ they are to be honoured.

194. ‘ The sons of Mari'chi and of all the other

CHAP. III.

'*Rishis*, who were the offspring of MENU, son of BRAHMA', are called the companies of *Pitris*, or *forefathers*.

195. 'The *Sómasads*, who sprang from VIRA'J, are 'declared to be the ancestors of the *Sádhyas;* and the '*Agnishwáttas*, who are famed among created beings 'as the children of MARI'CHI, to be the progenitors of 'the *Dévas*.

196. 'Of the *Daityas*, the *Dánavas*, the *Yacshas*, 'the *Gandharvas*, the *Uragas*, or *Serpents*, the *Racshases*, the *Garudas*, and the *Cinnaras*, the ancestors 'are *Barhishads* descended from ATRI;

197. 'Of *Bráhmens*, those named *Sómapas;* of '*Cshatriyas*, the *Havishmats;* of *Vaisyas*, those called '*A'jyapas;* of *Súdras*, the *Sucálins:*

198. 'The *Sómapas* descended from *Me*, BHRIGU; 'the *Havishmats*, from ANGIRAS; the *A'jyapas*, from 'PULASTYA; the *Sucálins*, from VASISHT'HA.

199. 'Those who are, and those who are not, consumable by fire, called *Agnidagdhas*, and *Anagnidagdhas*, the *Cávyas*, the *Barhishads*, the *Agnishwáttas*, and the *Saumyas*, let mankind consider as 'the chief progenitors of *Bráhmens*.

200. 'Of those just enumerated, who are generally 'reputed the principal tribes of *Pitris*, the sons and 'grandsons indefinitely, are also in this world considered as great progenitors.

201. 'From the *Rishis* come the *Pitris*, or pa- 'triarchs;

'triarchs; from the *Pitrĭs*, both *Dévas* and *Dánavas*; 'from the *Dévas*, this whole world of animals and 'vegetables, in due order.

202. 'Mere water, offered with faith to the proge'nitors of men, in vessels of silver, or adorned with 'silver, proves the source of incorruption.

203. 'An oblation by *Bráhmens* to their ancestors 'transcends an oblation to the deities; because that 'to the de ties is considered as the opening and com'pletion of that to ancestors.

204. 'As a preservative of the oblation to the pa'triarchs, let the house-keeper begin with an offering 'to the gods; for the *Racshases* rend in pieces an obla'tion which has no such preservative.

205. 'Let an offering to the gods be made at the 'beginning and end of the *sráddha:* it must not begin 'and end with an offering to ancestors; for he, who 'begins and ends it with an oblation to the *Pitrĭs*, 'quickly perishes with his progeny.

206. 'Let the *Bráhmen* smear with cow-dung a 'purified and sequestered piece of ground; and let 'him, with great care, select a place with a declivity 'toward the south:

207. 'The divine manes are always pleased with an 'oblation in empty glades, naturally clean, on the 'banks of rivers, and in solitary spots.

208. 'Having duly made an ablution with water, 'let him place the invited *Bráhmens*, who have also

CHAP. III.

'performed their ablutions, one by one, on allotted 'seats purified with *cusa*-grass.

209. 'When he has placed them with reverence on 'their seats, let him honour them, (having first ho-'noured the Gods) with fragrant garlands and sweet 'odours.

210. 'Having brought water for them with *cusa*-grass 'and *tila*, let the *Bráhmen*, with the *Bráhmens*, pour 'the oblation, as the law directs, on the holy fire.

211. 'First, as it is ordained, having satisfied Agni, 'Soma, and Yama, with clarified butter, let him pro-'ceed to satisfy the manes of his progenitors.

212. 'If he have no consecrated fire, *as if he be yet 'unmarried, or his wife be just deceased*, let him drop 'the oblation into the hand of a *Bráhmen*; since, what 'fire is, even such is a *Bráhmen*; as priests, who know 'the *Véda* declare:

213. 'Holy sages call the chief of the twice-born 'the gods of obsequies, free from wrath, with placid 'aspects, of a primeval race, employed in the advance-'ment of human creatures.

214. 'Having walked in order from east to south, 'and thrown into the fire all the ingredients of his 'oblation, let him sprinkle water on the ground with 'his right hand.

215. 'From the remainder of the clarified butter 'having formed three balls of rice, let him offer them,

'with

with fixed attention, in the same manner as the water, his face being turned to the south:

216. ‘ Then having offered those balls, after due ceremonies and with an attentive mind, *to the manes of his father, his paternal grandfather, and great grandfather*, let him wipe the same hand with the roots of *cusa*, which he had before used, for the sake of *his paternal ancestors in the fourth, fifth, and sixth degrees, who are* the partakers of the rice and clarified butter *thus* wiped off.

217. ‘ Having made an ablution, returning toward the north, and thrice suppressing his breath slowly, let him salute the Gods of the six seasons, and the *Pitrĭs* also, being well acquainted with proper texts of the *Véda*.

218. ‘ Whatever water remains in his ewer, let him carry back. deliberately near the cakes of rice; and, with fixed attention, let him smell those cakes, in order as they were offered:

219. ‘ Then, taking a small portion of the cakes in order, let him first, as the law directs, cause the *Bráhmens* to eat of them, while they are seated.

220. ‘ If his father be alive, let him offer the *sráddha* to his ancestors in *three* higher degrees; or let him cause his own father to eat, as a *Bráhmen* at the obsequies:

221. ‘ Should his father be dead, and his grandfather living, let him, in celebrating the name of his father,

‘ *that*

CHAP. III.

'*that is, in performing obsequies to him*, celebrate also 'his paternal great grandfather;

222. 'Either the paternal grandfather may partake 'of the *sráddha* (so has MENU declared) or the grand-'son, authorized by him, may perform the ceremony 'at his discretion.

223. 'Having poured water, with *cusa*-grass and *tilà*, 'into the hands of the *Bráhmens*, let him give them 'the upper part of the cakes, saying "*Swadhá* to 'the manes!"

224. 'Next, having himself brought with both hands, 'a vessel full of rice, let him, still meditating on the '*Pitrǐs*, place it before the *Bráhmens* without precipi-'tation.

225. 'Rice taken up, but not supported with both 'hands, the malevolent *Asuras* quickly rend in pieces.

226. 'Broths potherbs, and other eatables accom-'panying the rice, together with milk and curds, 'clarified butter and honey, let him first place on the 'ground, after he has made an ablution; and let his 'mind be intent on no other object:

227. 'Let him add spiced puddings, and milky 'messes of various sorts, roots of herbs and ripe 'fruits, savoury meats, and sweet smelling drinks.

228. 'Then being duly purified, and with perfect 'presence of mind, let him take up all the dishes, 'one by one, and present them in order to the *Bráh-'mens*, proclaiming their qualities.

229. 'Let

229. 'Let him at no time drop a tear; let him on 'no account be angry; let him say nothing false; 'let him not touch the eatables with his foot; let 'him not even shake the dishes:

230. 'A tear sends the messes to restless ghosts; 'anger, to foes; falsehood, to dogs; contact with 'his foot, to demons; agitation, to sinners.

231. 'Whatever is agreeable to the *Bráhmens*, let 'him give without envy; and let him discourse on 'the attributes of GOD: such discourse is expected 'by the manes.

232. 'At the obsequies to ancestors, he must let 'the *Bráhmens* hear passages from the *Véda*, from 'the codes of law, from moral tales, from heroick 'poems, from the *Purána*s, and from theological texts.

233. 'Himself being delighted, let him give delight 'to the *Bráhmens*, and invite them to eat of the pro-'visions by little and little; attracting them often 'with the dressed rice and other eatables, and men-'tioning their good properties.

234. 'To the son of his daughter, though a stu-'dent in theology, let him carefully give food at the '*sráddha;* offering him a blanket *from Népàl* as his 'seat, and sprinkling the ground with *tila.*

235. 'Three things are held pure at such obsequies, 'the daughter's son, the *Népàl* blanket, and the *tila;* 'and three things are praised in it by the wise, clean-

'liness,

CHAP. III.

'liness, freedom from wrath, and want of precipi-'tate haste.

236. 'Let all the dressed food be very hot; and 'let the *Bráhmens* eat it in silence; nor let them de-'clare the qualities of the food, even though asked 'by the giver.

237. 'As long as the messes continue warm, as long 'as they eat in silence, as long as the qualities of the 'food are not declared by them, so long the manes 'feast on it.

238. 'What a *Bráhmen* eats with his head covered, 'what he eats with his face to the south, what he 'eats with sandals on his feet, the demons assuredly 'devour.

239. 'Let not a *Chandála*, a town-boar, a cock, a 'dog, a woman in her courses, or an eunuch, see 'the *Bráhmens* eating:

240. 'That, which any one of them sees at the ob-'lation to fire, at a solemn donation of cows and 'gold, at a repast given to *Bráhmens*, at holy rites 'to the gods, and at the obsequies to ancestors, 'produces not the intended fruit:

241. 'The boar destroys it by his smell; the cock, 'by the air of his wings; the dog, by the cast of a 'look; the man of the lowest class, by the touch.

242. 'If a lame man, or a man with one eye, or 'a man with a limb defective or redundant, be even

'a servant

'a servant of the giver, him also let his master re- 'move from the place.

243. 'Should another *Bráhmen*, or a mendicant, come '*to his house* for food, let him, having obtained per- 'mission from the invited *Bráhmens*, entertain the 'stranger to the best of his power.

244. 'Having brought together all the sorts of food, 'as dressed rice and the like, and sprinkling them 'with water let him place them before the *Bráhmens*, 'who have eaten; dropping some *on the blades of* 'cusa-*grass, which have been spread* on the ground.

245. 'What remains in the dishes, and what has 'been dropped on the blades of *cusa*, must be consi- 'dered as the portion of deceased *Bráhmens*, not girt 'with the sacrificial thread, and of such as have de- 'serted unreasonably the women of their own tribe.

246. 'The residue, that has fallen on the ground 'at the *sráddha* to the manes, the wise have decided 'to be the share of all the servants, who are not 'crooked in their ways, nor lazy and ill disposed.

247. 'Before the obsequies to ancestors as far as 'the sixth degree, they must be performed to a *Bráh-* '*men* recently deceased; but the performer of them 'must, *in that case*, give the *sráddha* without the ce- 'remony to the Gods, and offer only one round cake; '*and these obsequies for a single ancestor should be an-* '*nually performed on the day of his death:*

248. 'When, *afterwards*, the obsequies to ancestors

CHAP. III.

'as far as the sixth degree, inclusively of him, are 'performed according to law, then must the offering 'of cakes be made by the descendants in the manner 'before ordained *for the monthly ceremonies.*

249. 'THAT fool, who, having eating of the *sráddha*, 'gives the residue of it to a man of the servile class, 'falls headlong down to the hell, named *Cálasútra.*

250. 'Should the eater of a *sráddha* enter, on the 'same day, the bed of a seducing woman, his ances- 'tors would sleep for that month on her excrement.

251. 'HAVING, by the word *swaditam*, asked the '*Bráhmens* if they have eaten well, let him give them, 'being satisfied, water for an ablution, and cour- 'teously say to them: "Rest either at home or here."

252. 'Then let the *Bráhmens* address him, saying '*swadhá;* for in all ceremonies relating to deceased 'ancestors, the word *swadhá* is the highest benison.

253. 'After that, let him inform those, who have 'eaten, of the food which remains; and, being in- 'structed by the *Bráhmens*, let him dispose of it, as 'they may direct.

254. 'At the close of the *sráddha* to his ancestors, 'he must ask, if the *Bráhmens* are satisfied, by the 'word *swadita;* after that for his family, by the word '*susruta;* after that for his own advancement, by the 'word *sampanna;* after that, which has been offered 'to the gods, by the word *ruchita.*

255. 'The

255. ‘ The afternoon, the *cusa*-grass, the cleansing ‘ of the ground, the *tilas*, the liberal gifts of food, ‘ the due preparation for the repast, and the company ‘ of most exalted *Bráhmens*, are true riches in the ‘ obsequies to ancestors.

256. ‘ The blades of *cusa*, the holy texts, the fore- ‘ noon all the oblations, *which will presently be enu- ‘ merated*, and the purification before mentioned, are to ‘ be considered as wealth in the *sráddha* to the gods:

257. ‘ Such wild grains as are eaten by hermits, ‘ milk, the juice of the moon-plant, meat untainted, ‘ and salt unprepared by art, are held things fit, in ‘ their own nature, for the last mentioned offering.

258. ‘ Having dismissed the invited *Bráhmens*, keep- ‘ ing his mind attentive, and his speech suppressed, ‘ let him, after an ablution, look toward the south, ‘ and ask these blessings of the *Pitrĭs*:

259. ‘ “ May generous givers abound in our house! ‘ may the scriptures be studied, and progeny increase, ‘ in it! may faith never depart from us! and may we ‘ have much to bestow on the needy!”

260. ‘ Thus having ended the *sráddha*, let him cause ‘ a cow, a priest, a kid, or the fire, to devour what remains of the cakes; or let him cast them into the ‘ waters.

261. ‘ Some make the offering of the found cakes ‘ after the repast of the *Bráhmens*; some cause the

'birds to eat what remains, or cast it into water or 'fire.

262. 'Let a lawful wife, ever dutiful to her lord, 'and constantly honouring his ancestors, eat the mid-'dlemost of the three cakes, *or that offered to his 'paternal grandfather*, with due ceremonies, praying 'for offspring:

263. 'So may she bring forth a son, who will be 'long-lived, famed, and strong-minded, wealthy, hav-'ing numerous descendants, endued with the best of 'qualities, and performing all duties religious and civil.

264. 'THEN, having washed both his hands and 'sipped water, let him prepare some rice for his pa-'ternal kinsmen; and, having given it them with due 'reverence, let him prepare food also for his mater-'nal relations.

265. 'Let the residue continue in its place, until 'the *Bráhmens* have been dismissed; and then let him 'perform the *remaining* domestick sacraments.

266. 'WHAT sort of oblations, given duly to the 'manes, are capable of satisfying them, for a long 'time or for eternity, I will now declare without omis-'sion.

267. 'The ancestors of men are satisfied a whole 'month with *tila*, rice, barley, black lentils or vetches, 'water, roots, and fruit, given with prescribed cere-'monies;

268. 'Two

268. 'Two months, with fish; three months, with venison; four, with mutton; five, with the flesh of *such* birds, *as* the twice-born may eat;

269. 'Six months, with the flesh of kids; seven, with that of spotted deer; eight, with that of the deer, or antelope, called *éna;* nine with that of the *ruru:*

270. 'Ten months are they satisfied with the flesh of wild boars and wild buffalos; eleven, with that of *rabbits or* hares, and of tortoises;

271. 'A whole year with the milk of cows, and food made of that milk; from the flesh of the long-eared white goat, their satisfaction endures twelve years.

272. 'The potherb *cálasáca*, the fish *mahásalca*, or the *diodon*, the flesh of a rhinoceros, or of an iron-coloured kid, honey, and all such forest grains as are eaten by hermits, are formed for their satisfaction without end.

273. 'Whatever pure food, mixed with honey, a man offers on the thirteenth day of the moon, in the season of rain, and under the lunar asterism *Maghà*, has likewise a ceaseless duration.

274. '"Oh! may that man, *say the manes*, be born in our line, who may give us milky food, with honey and pure butter, both on the thirteenth of the moon, and when the shadow of an elephant falls to the east!"

275. 'Whatever a man, endued with strong faith,

'piously

'piously offers, as the law has directed, becomes a 'perpetual unperishable gratification to his ancestors in 'the other world:

276. 'The tenth and so forth, except the four-'teenth, in the dark half of the month, are the lunar 'days most approved for sacred obsequies: as they '*are*, so *are* not the others.

277. 'He, who does honour to the manes, on even 'lunar days, and under even lunar stations enjoys all 'his desires; on odd lunar days, and under odd lunar 'asterisms, he procures an illustrious race.

278. 'As the latter, *or dark*, half of the month 'surpasses, for the celebration of obsequies, the for-'mer, *or bright* half, so the latter half of the day sur-'passes, *for the same purpose*, the former half of it.

279. 'The oblation to ancestors must be duly 'made, even to *the conclusion of it with the distribu-'tion to* the servants (or even to the close of life), 'in the form prescribed, by a *Bráhmen* wearing his 'thread on his right shoulder, proceeding from left to 'right, without remissness, and with *cusa*-grass in his 'hand.

280. 'Obsequies must not be performed by night; 'since the night is called *rácshasì*, or *infested by de-'mons;* nor while the sun is rising or setting, nor when 'it has just risen.

281. 'A house-keeper, *unable to give a monthly re-'past*, may perform obsequies here below, according

'to

'to the sacred ordinance, only thrice a year, in the 'seasons of *hémanta*, *grishma*, and *vershà;* but the 'five sacraments he must perform daily.

282. 'The sacrificial oblation at obsequies to ances-'tors, is ordained to be made in no vulgar fire; nor 'should the monthly *sráddha* of that *Bráhmen*, who 'keeps a perpetual fire, be made on any day, except 'on that of the conjunction.

283. 'When a twice-born man, having performed his 'ablution, offers a satisfaction to the manes with water 'only, *being unable to give a repast*, he gains by that 'offering all the fruit of a *sráddha*.

284. 'The wise call our fathers, *Vasus;* our paternal 'grandfathers, *Rudras;* our paternal great grandfathers, '*Adityas* (that is, *all are to be revered as deities*); 'and to this effect there is a primeval text in the '*Véda*.

285. 'Let a man, who is able, continually feed on '*vighasa*, and continually feed on *amrĭta:* by *vighasa* 'is meant the residue of a repast at obsequies: and by '*amrĭta*, the residue of a sacrifice to the gods.

286. 'This complete system of rules, for the five 'sacraments and the like, has been declared to you: 'now hear the law for those means of subsistence, 'which the chief of the twice-born may seek.

CHAP. IV.

On Economicks; and Private Morals.

1. ‘ Let a *Bráhmen*, having dwelt with a preceptor ‘ during the first quarter of a man’s life, pass the se- ‘ cond quarter of human life in his own house, when ‘ he has contracted a legal marriage.

2. ‘ He must live, with no injury, or with the least ‘ possible injury, to animated beings, by pursuing those ‘ means of gaining subsistence, which are strictly pre- ‘ scribed by law, except in times of distress:

3. ‘ For the sole purpose of supporting life, let him ‘ acquire property by those irreproachable occupations, ‘ which are peculiar to his class, and unattended with ‘ bodily pain.

4. ‘ He may live by *rĭta* and *amrĭta*, or, *if necessary*, ‘ by *mrĭta*, or *pramrĭta*, or even by *satyánrĭta*; but never ‘ let him subsist by *swavrĭtti*:

5. ‘ By *rĭta*, must be understood lawful gleaning and ‘ gathering; by *amrĭta*, what is given unasked; by ‘ *mrĭta*, what is asked as alms; tillage is called *pra-* ‘ *mrĭta*;

6. ‘ Traffick and money-lending are *satyánrĭta*; even ‘ by them, *when he is deeply distressed*, may he support ‘ life; but service for hire is named *swavrĭtti*, or *dog-* ‘ *living*, and of course he must by all means avoid it.

7. ‘ He

7. ‘ He may either store up grain for three years; or ‘ garner up enough for one year: or collect what may ‘ last three days; or make no provision for the mor‘ row.

8. ‘ Of the four *Bráhmens* keeping house, *who follow ‘ those four different modes*, a preference is given to ‘ the last in order successively; as to him, who most ‘ completely by virtue has vanquished the world:

9. ‘ One of them subsists by all the six means of live‘ lihood; another by three of them; a third, by two ‘ only; and a fourth lives barely on continually teach‘ ing the *Véda*.

10. ‘ He, who sustains himself by picking up grains ‘ and ears, must attach himself to some altar of con‘ secrated fire, but constantly perform those rites only, ‘ which end with the dark and bright fortnights and ‘ with the solstices.

11. ‘ Let him never, for the sake of a subsistence, ‘ have recourse to popular conversation; let him live ‘ by the conduct of a priest, neither crooked, nor art‘ ful, nor blended *with the manners of the mercantile ‘ class.*

12. ‘ Let him, if he seek happiness, be firm in per‘ fect content, and check all desire of acquiring more ‘ *than he possesses;* for happiness has its root in con‘ tent, and discontent is the root of misery.

13. ‘ A *Bráhmen* keeping house, *and* supporting him‘ self by any of the *legal* means before-mentioned,

 ‘ must

CHAP. IV.

'must discharge these *following* duties, which conduce 'to fame, length of life, and beatitude.

14. 'Let him daily without sloth perform his pe-'culiar duty, which the *Véda* prescribes; for he, who 'performs that *duty*, as well as he is able, attains the 'highest path to supreme bliss.

15. 'He must not gain wealth *by musick or dancing*, '*or* by any art that pleases the sense; nor by any pro-'hibited art, nor, whether he be rich or poor, *must* '*he receive gifts* indiscriminately.

16. 'Let him not, from a selfish appetite, be strong-'ly addicted to any sensual gratification; let him, by 'improving his intellect, studiously preclude an exces-'sive attachment to such pleasures, *even though lawful*.

17. 'All kinds of wealth, that may impede his read-'ing the *Véda*, let him wholly abandon, persisting by 'all means . the study of scripture; for that will be 'found his most beneficial attainment.

18. 'Let him pass through this life, bringing his ap-'parel, his discourse, and his frame of mind, to a con-'formity with his age, his occupations, his property, 'his divine knowledge, and his family.

19. 'Each day let him examine those holy books, 'which soon give increase of wisdom; and those, which 'teach the means of acquiring wealth; those, which 'are salutary to life; and those *nigamas*, which are 'explanatory of the *Véda*;

20. 'Since, as far as a man studies completely the

'system

'system of sacred literature, so far only can he become 'eminently learned, and so far may his learning shine 'brightly.

21. 'The sacramental oblations to sages, to the gods, 'to spirits, to men, and to his ancestors, let him con-'stantly perform to the best of his power.

22. 'Some, who well know the ordinances for those 'oblations, perform not always externally the five 'great sacraments, but continually make offerings in 'their own organs *of sensation and intellect*:

23. 'Some constantly sacrifice their breath in their 'speech, *when they instruct others, or praise* GOD *aloud*, 'and their speech in their breath, *when they meditate* '*in silence*; perceiving in their speech and breath, *thus* '*employed*, the unperishable fruit of a sacrificial offer-'ing:

24. 'Other *Bráhmens* incessantly perform those sacri-'fices with scriptural knowledge only; seeing with the 'eye of divine learning, that scriptural knowledge is 'the root of every ceremonial observance.

25. 'Let a *Bráhmen* perpetually make oblations to 'consecrated fire at the beginning and end of day and 'night, and at the close of each fortnight, or at the 'conjunction and opposition:

26. 'At the season, when old grain is usually con-'sumed, let him offer new grain for a plentiful har-'vest; and at the close of the season, let him per-'form the rites called *adhwara*; at the solstices let him

sacrifice cattle; at the end of the year, let his obla-
'tions be made with the juice of the moon-plant.

27. 'Not having offered grain for the harvest, nor
'cattle *at the time of the solstice*, let no *Bráhmen*, who
'keeps hallowed fire, and wishes for long life, taste
'rice or flesh;

28. 'Since the holy fires, not being honoured with
'new grain and with a sacrifice of cattle, are greedy
'for rice and flesh, and seek to devour his vital spirits.

29. 'Let him take care, to the utmost of his power,
'that no guest sojourn in his house unhonoured with
'a seat, with food, with a bed, with water, with escu-
'lent roots, and with fruit:

30. 'But, let him not honour with his conversation
'such as do forbidden acts; such as subsist, like cats,
'*by interested craft;* such as believe not the scripture;
'such as oppugn it by sophisms; or such as live like
'rapacious water-birds.

31. 'With oblations to the gods and to ancestors,
'let him do reverence to *Bráhmens* of the second order,
'who are learned in theology, who have returned home
'from their preceptors, after having performed their re-
'ligious duties and fully studied the *Véda;* but men of
'an opposite description let him avoid.

32. 'Gifts must be made by each house-keeper, as
'far as he has ability, to religious mendicants, though
'heterodox; and a just portion must be reserved, with-

'out

'out inconvenience to his family, for all sentient beings, 'animal and vegetable.

33. 'A priest, who is master of a family, and pines 'with hunger, may seek wealth from a king *of the mi-'litary class*, from a sacrificer, or his own pupil, but 'from no person else, *unless all other helps fail:* thus '*will he shew his* respect for the law.

34. 'Let no priest, who keeps house, *and is* able *to 'procure food*, ever waste himself with hunger; nor, 'when he has any substance, let him wear old or sordid 'clothes.

35. 'His hair, nails, and beard, being clipped; *his 'passions* subdued; his mantle, white; his body, pure; 'let him diligently occupy himself in reading the *Véda*, 'and be constantly intent on such acts, as may be 'salutary to him.

36. 'Let him carry a staff of *Vénu*, an ewer with 'water in it, a handful of *cusa*-grass, or *a copy of* the '*Véda;* with a pair of bright golden rings in his ears.

37. 'He must not gaze on the sun, whether rising or 'setting, or eclipsed, or reflected in water, or advanced 'to the middle of the sky.

38. 'Over a string, to which a calf is tied, let him not 'step; nor let him run, while it rains; nor let him look 'on his own image in water: this is a settled rule.

39. 'By a mound of earth, by a cow, by an idol, 'by a *Bráhmen*, by *a pot of* clarified butter, or of

'honey,

CHAP. IV.

'honey, by a place where four ways meet, and by 'large trees well known in the district, let him pass 'with his right hand toward them.

40. 'Let him not, though mad with desire, approach 'his wife, when her courses appear; nor let him then 'sleep with her in the same bed;

41. 'Since the knowledge, the manhood, the strength, 'the eye-sight, even the vital spirit of him, who ap-'proaches his wife thus defiled, utterly perish;

42. 'But the knowledge, the manhood, the strength, 'the sight, and the life of him, who avoids her in that 'state of defilement, are greatly increased.

43. 'Let him neither eat with his wife, nor look at 'her eating, or sneezing, or yawning, or sitting care-'lessly at her ease;

44. 'Nor let a *Bráhmen*, who desires manly strength, 'behold her setting off her eyes with black powder, or 'scenting herself with essences, or baring her bosom, 'or bringing forth a child.

45. 'Let him not eat his food, wearing only a 'single cloth; nor let him bathe quite naked; nor let 'him eject urine or feces in the highway, nor on ashes, 'nor where kine are grazing.

46. 'Nor on tilled ground, nor in water, nor on 'wood raised for burning, nor, *unless he be in great* '*need*, on a mountain, nor on the ruins of a temple, 'nor at any time on a nest of white ants;

47. 'Nor

47. 'Nor in ditches with living creatures in them, 'nor walking, nor standing, nor on the bank of a 'river, nor on the summit of a mountain:

48. 'Nor let him ever eject them, looking at *things* '*moved by* the wind, or at fire, or at a priest, or at 'the sun, or at water, or at cattle;

49. 'But let him void his excrements, having co-'vered the earth with wood, potsherds, *dry* leaves 'and grass, or the like, carefully suppressing his ut-'terance, wrapping up his breast and his head:

50. 'By day let him void them with his face to 'the north; by night, with his face to the south; at 'sunrise and at sunset, in the same manner as by day;

51. 'In the shade or in darkness, whether by day 'or by night, let a *Bráhmen* ease nature with his face 'turned as he pleases; and in places where he fears 'injury to life *from wild beasts or from reptiles.*

52. 'Of him, who should urine against fire, against 'the sun or the moon, against a twice-born man, a 'cow, or the wind, all the sacred knowledge would 'perish.

53. 'Let him not blow the fire with his mouth; let 'him not see his wife naked; let him not throw any 'foul thing into the fire; nor let him warm his feet 'in it;

54. 'Nor let him place it *in a chafing dish* under *his* '*bed;* nor let him stride over it; nor let him keep

'it,

'it, *while he sleeps,* at his feet: let him do nothing 'that may be injurious to life.

55. 'At the time of sunrise or sunset, let him not 'eat, nor travel, nor lie down to rest; let him not 'idly draw lines on the ground; nor let him take off 'his own chaplet of flowers.

56. 'Let him not cast into the water either urine 'or ordure, nor saliva, nor cloth, or any other thing, 'soiled with impurity, nor blood, nor any kinds of 'poison.

57. 'Let him not sleep alone in an empty house; 'nor let him wake a sleeping man *superiour to himself* '*in wealth and in learning;* nor let him speak to a wo-'man at the time of her courses; nor let him go to '*perform* a sacrifice, unattended *by an officiating priest.*

58. 'In a temple *of consecrated fire,* in the pasture 'of kine, in the presence of *Bráhmens,* in reading 'the *Véda,* and in eating his food, let him hold out 'his right arm uncovered.

59. 'Let him not interrupt a cow *while she is* drink-'ing, nor give notice to any, *whose milk or water she* '*drinks;* nor let him, who knows *right from wrong,* 'and sees in the sky the bow of INDRA, show it to 'any man.

60. 'Let him not inhabit a town, in which civil 'and religious duties are neglected; nor, for a long 'time, one in which diseases are frequent; let him

'not

'not begin a journey alone: let him not reside long 'on a mountain.

61. 'Let him not dwell in a city governed by a '*Súdra* king, nor in one surrounded with men unob-'servant of their duties; nor in one abounding with 'professed hereticks, nor in one swarming with low-'born outcasts.

62. 'Let him eat no vegetable, from which the oil 'has been extracted; nor indulge his appetite to sa-'tiety; nor eat either too early or too late; nor *take* '*any food* in the evening, if he have eaten to fulness 'in the morning.

63. 'Let him make no vain corporeal exertion let 'him not sip water *taken up* with his *closed* fingers: 'let him eat nothing *placed* in his lap: let him never 'take pleasure in asking idle questions.

64. 'Let him neither dance nor sing, nor play on 'musical instruments, *except in religious rites;* nor 'let him strike his arm, or gnash his teeth, or make 'a braying noise, though agitated by passion.

65. 'Let him not wash his feet in a pan of mixed 'yellow metal; nor let him eat from a broken dish, 'nor where his mind is disturbed with anxious appre-'hensions.

66. 'Let him not use either slippers or clothes, or 'a sacerdotal string, or an ornament, or a garland, 'or a waterpot, which before have been used by 'another.

 67. 'With

CHAP. IV.

67. 'With untrained beasts of burden let him not 'travel; nor with such, as are oppressed by hunger 'or by disease; nor with such as have imperfect 'horns, eyes, or hoofs; nor with such as have rag- 'ged tails:

68. 'But let him constantly travel with beasts well 'trained, whose pace is quick, who bear all the marks 'of a good breed, who have an agreeable colour, and 'a beautiful form; giving them very little pain with 'his whip.

69. 'The sun in the sign of *Canyà*, the smoke of a 'burning corse, and a broken seat, must be shunned: 'he must never cut his own hair and nails, nor ever 'tear his nails with his teeth.

70. 'Let him not break mould or clay *without cause*: 'let him not cut grass with his nails; let him neither 'indulge any vain fancy, nor do any act, that can 'bring no future advantage:

71. 'He, who *thus idly* breaks clay, or cuts grass, 'or bites his nails, will speedily sink to ruin; and *so* '*shall* a detractor, and an unclean person.

72. 'Let him use no contumelious phrase: let him 'wear no garland except on his hair: to ride on the 'back of a bull or a cow, is in all modes culpable.

73. 'Let him not pass, otherwise than by the gate, 'into a walled town, or an inclosed house; and by 'night let him keep aloof from the roots of trees.

74. 'Never

74. 'Never let him play with dice: let him not 'put off his sandals with his hand: let him not eat, 'while he reclines on a bed, nor what is placed in 'his hand, or on a bench;

75. 'Nor, when the sun is set, let him eat any 'thing mixed with *tila;* nor let him ever in this world 'sleep quite naked; nor let him go any whither with 'a remnant of food in his mouth.

76. 'Let him take his food, having sprinkled his 'feet with water; but never let him sleep with his 'feet wet: he, who takes his food with his feet so 'sprinkled, will attain long life.

77. 'Let him never advance into a place undistin'guishable by his eye, or not easily passable: never 'let him look at urine or ordure; nor let him pass 'a river *swimming* with his arms.

78. 'Let not a man, who desires to enjoy long life, 'stand upon hair, nor upon ashes, bones, or pot'sherds, nor upon seeds of cotton, nor upon husks 'of grain.

79. 'Nor let him tarry *even under the shade of the 'same tree* with outcasts for great crimes, nor with '*Chandálas*, nor with *Puccasas*, nor with idiots, nor 'with men proud of wealth, nor with *washermen and 'other* vile persons, nor with *Antyavasáyins*.

80. 'Let him not give *even temporal* advice to a *Sú'dra;* nor, *except to his own servant*, what remains

'from his table; nor clarified butter, of which part 'has been offered *to the gods;* not let him *in person* 'give spiritual counsel to such a man, nor *person-* '*ally* inform him of the legal expiation for his sin:

81. 'Surely he, who declares the law to a servile 'man, and he, who instructs him in the mode of 'expiating sin, *except by the intervention of a priest,* 'sinks with that very man into the hell named *As-* '*amvrĭta.*

82. 'Let him not stroke his head with both hands; 'nor let him even touch it, while food remains in 'his mouth; nor without *bathing it,* let him bathe 'his body.

83. 'Let him not *in anger* lay hold of hair, or 'smite any one on the head; nor let him, after his 'head has been rubbed with oil, touch with oil any 'of his limbs.

84. 'From a king, not born in the military class, 'let him accept no gift, nor from such as keep a 'slaughter-house, or an oil-press, or put out a vintner's 'flag, or subsist by the gain of prostitutes:

85. 'One oil-press is as bad as ten slaughter-houses; 'one vintner's flag, as ten oil-presses; one prostitute, 'as ten vintner's flags; one *such* king, as ten pros- 'titutes;

86. 'With a slaughterer, *therefore,* who employs 'ten thousand slaughter-houses, a king, *not a soldier*

'*by*

' *by birth*, is declared to be on a level; *and* a gift
' from him is tremendous.

87. ' He, who receives a present from an avaricious
' king and a transgressor of the sacred ordinances,
' goes in succession to the following twenty-one hells:

88. ' *Támisra*, *Andhatámisra*, *Mahárauravа*, *Raurava*,
' *Naraca*, *Cálasútra*, and *Mahánaraca*;

89. ' *Sanjívana*, *Mahavíchi*, *Tapana*, *Sampratápana*,
' *Sanháta*, *Sacácóla*, *Cudmala*, *Pútimríttica*;

90. ' *Lóhasancu*, or *iron-spiked*, and *Rijísha*, *Pan-*
' *t'hána*, the river *Sálmalì*, *Asipatravana*, or *the sword-*
' *leaved forest*, and *Lóhángáraca*, or *the pit of red-hot*
' *charcoal.*

91. ' *Bráhmens*, who know this *law*, who speak the
' words of the *Véda*, and who seek bliss after death,
' accept no gifts from a king.

92. ' Let the house-keeper wake in the time sacred
' to Bra'hmi', *the goddess of speech, that is, in the last*
' *watch of the night*: let him then reflect on virtue
' and virtuous emoluments, on the bodily labour, which
' they require. and on the whole meaning and very
' essence of the *Véda*.

93. ' Having risen, having done what nature makes
' necessary, having then purified himself and fixed his
' attention, let him stand a long time repeating the
' *gáyatrì* for the first *or morning* twilight; as he must,
' for the last *or evening* twilight in its proper time.

94. ' By

CHAP. IV.

94. ‘ By continued repetition of the *gáyatrì*, at the ‘ twilights, the holy sages acquire length of days, per- ‘ fect knowledge, reputation during life, fame after ‘ death, and celestial glory.

95. ‘ Having duly performed the *upácarma*, or *do-* ‘ *mestick ceremony with sacred fire*, at the full moon ‘ of *Srávana*, or of *Bhádra*, let the *Bráhmen*, fully ‘ exerting his intellectual powers, read the *Védas* ‘ during four months and one fortnight:

96. ‘ Under the lunar asterism *Pushya*, or on the ‘ first day of the bright half of *Mágha*, and in the ‘ first part of the day, let him perform, out of the ‘ town, *the ceremony called* the *utserga* of the *Védas*.

97. ‘ Having performed that ceremony out of town, ‘ as the law directs, let him desist from reading ‘ for one *intermediate* night winged *with two days*, or ‘ for that day and *that following* night only;

98. ‘ But after that *intermission*, let him attentively ‘ read the *Védas* in the bright fortnights; and in the ‘ dark fortnights let him constantly read all the *Vé-* ‘ *dángas*.

99. ‘ He must never read the *Véda* without accents ‘ and letters well pronounced; nor ever in the pre- ‘ sence of *Súdras*; nor, *having begun to read it* in the ‘ last watch of the night, must he, though fatigued, ‘ sleep again.

100. ‘ By the rule just mentioned let him conti- ‘ nually, with his faculties exerted, read the *Mantras*,

‘ or

'or holy texts, composed in regular measures; and, 'when he is under no restraint, let him read both 'the *Mantras* and the *Bráhmenas*, or chapters on the 'attributes of God.

101. 'Let a reader of the *Véda*, and a teacher of 'it to his pupils, in the form prescribed, always avoid 'reading on the following prohibited days.

102. 'By night, when the wind meets his ear, and 'by day when the dust is collected, *he must not read* 'in the season of rain; since both thóse times are 'declared unfit for reading, by such as know when 'the *Véda* ought to be read.

103. 'In lightning, thunder, *and* rain, or during the 'fall of large fireballs on all sides, at such times 'Menu has ordained the reading of scripture to be 'deferred till the same time next day.

104. 'When the priest perceives those accidents oc-'curring at once, while his fires are kindled for '*morning and evening* sacrifices, then let him know, 'that the *Véda* must not be read; and when clouds 'are seen gathered out of season.

105. 'On the occasion of a preternatural sound from 'the sky, of an earthquake, or an obscuration of the 'heavenly bodies, even in due season, let him know, 'that his reading must be postponed till the proper 'time:

106. 'But if, while his fires are blazing, the sound 'of lightning and thunder is heard *without rain*, his

'reading

CHAP. IV.

'reading must be discontinued, only while the phe-'nomenon lasts; the remaining event, *or rain also*, 'happening, it must cease for a night and a day.

107. 'The reading of such, as wish to attain the 'excellent reward of virtue, must continually be sus-'pended in towns and in cities, and always where an 'offensive smell prevails.

108. 'In a district, through which a corpse is carried, 'and in the presence of an unjust person, the reading 'of scripture must cease; *and* while the sound of 'weeping is heard; and in a promiscuous assembly of 'men.

109. 'In water, near midnight, and while the two 'natural excretions are made, or with a remnant of 'food in the mouth, or when the *sráddha* has recently 'been eaten, let no man even meditate in his heart '*on the holy texts*.

110. 'A learned *Bráhmen*, having received an invi-'tation to the obsequies of a single ancestor, must 'not read the *Véda* for three days; nor when the 'king has a son born; nor when the dragon's head 'causes an eclipse.

111. 'As long as the scent and unctuosity of per-'fumes remain on the body of a learned priest, who 'has partaken of an entertainment, so long he must 'abstain from pronouncing the texts of the *Véda*.

112. 'Let him not read lolling on a couch, nor 'with his feet raised on a bench, nor with his thighs

'crossed,

'crossed, nor having lately swallowed meat, or the 'rice and other food *given* on the birth or death of 'a relation;

113. 'Nor in a cloud of dust, nor while arrows 'whiz, *or a lute sounds*, nor in either of the twilights, 'nor at the conjunction, nor on the fourteenth day, 'nor at the opposition, nor on the eighth day, of 'the moon:

114. 'The dark lunar day destroys the spiritual 'teacher; the fourteenth destroys the learner; the 'eighth and the day of the full moon destroy *all re-'membrance of* scripture; for which reasons he must 'avoid reading on those lunar days.

115. 'Let no *Bráhmen* read, while dust falls like 'a shower, nor while the quarters of the firmament 'are inflamed, nor while shakals yell, nor while dogs 'bark or yelp, nor while asses or camels bray, *nor 'while men in company chatter*.

116. 'He must not read near a cemetery, near a 'town, or in a pasture for kine; nor in a mantle 'worn before at a time of dalliance; nor having just 'received the present usual at obsequies:

117. 'Be it an animal, or a thing inanimate, or 'whatever be the gift at a *sráddha*, let him not, 'having lately accepted it, read the *Véda*; for such a '*Bráhmen* is said to have his mouth in his hand.

118. 'When the town is beset by robbers, or an 'alarm has been raised by fire, and in all terrours

'from

'from strange phenomena, let him know, that his lec-'ture must be suspended till the due time *after the* '*cause of terrour be ceased.*

119. 'The suspension of reading scripture, after a 'performance of the *upácarma* and *utserga*, must be 'for three whole nights, *by the man who seeks virtue* '*more than knowledge;* also for one day and night, 'on the eighth lunar days which follow those ceremo-'nies, and on the nights at the close of the seasons.

120. 'Never let him read on horseback, nor on a 'tree, nor on an elephant, nor in a boat, nor on an 'ass, nor on a camel, nor standing on barren ground, 'nor borne in a carriage;

121. 'Nor during a verbal altercation, nor during 'a mutual assault, nor with an army, nor in battle, 'nor after food, *while his hand is moist from washing*, 'nor with an indigestion, nor after vomiting, nor with 'sour eructations;

122. 'Nor without notice to a guest just arrived, 'nor while the wind vehemently blows, nor when blood 'gushes from his body, nor when it is wounded by 'a weapon.

123. 'While the strain of the *Sáman* meets his ear, 'he shall not read the *Rich*, or the *Yajush;* nor any 'part of the *Véda*, when he has just concluded the 'whole; nor *any other part*, when he has just finished 'the book entitled *A'ranyaca:*

124. 'The *Rigvéda* is held sacred to the gods; the

'*Yajurvéda*

'*Yajurvéda* relates to mankind; the *Sámavéda* con-
'cerns the manes of ancestors, and the sound of it,
'*when chanted,* raises therefore a notion of something
'impure.

125. 'Knowing this *collection of rules,* let the learn-
'ed read the *Véda* on every *lawful* day, having first
'repeated in order the pure essence of the three
'*Védas,* namely, the *pranava,* the *vyáhritis,* and the
'*gáyatrí.*

126. 'If a beast used in agriculture, a frog, a cat,
'a dog, a snake, an ichneumon, or a rat, pass between
'*the lecturer and his pupil,* let him know, that the
'lecture must be intermitted for a day and a night.

127. 'Two occasions, when the *Véda* must not be
'read, let a *Bráhmen* constantly observe with great
'care; *namely,* when the place for reading it is im-
'pure, and when he is himself unpurified.

128. 'On the dark night of the moon, and on the
'eighth, on the night of the full moon, and on the
'fourteenth, let a *Bráhmen,* who keeps house, be
'continually chaste as a student in theology, even in
'the season of nuptial embraces.

129. 'Let him not bathe, having just eaten; nor
'while he is afflicted with disease; nor in the middle
'of the night; nor with many clothes; nor in a pool
'of water imperfectly known.

130. 'Let him not intentionally pass over the shadow
'of sacred images, of a *natural or spiritual* father, of

 'a king,

CHAP. IV.

'a king, of a *Bráhmen*, who keeps house, or of any 'reverend personage; nor of a red-haired *or copper-'coloured* man; nor of one who has just performed a 'sacrifice.

131. 'At noon or at midnight, or having eaten flesh 'at a *sráddha*, or in either of the twilights, let him 'not long tarry, where four ways meet.

132. 'He must not stand knowingly near oil and 'other things, with which a man has rubbed his body, 'or water, in which he has washed himself, or feces 'and urine, or blood, or mucus, or any thing chewed 'and spitten out, or any thing vomited.

133. 'Let him show no particular attention to his 'enemy, or his enemy's friend, to an unjust person, 'to a thief, or to the wife of another man;

134. 'Since nothing is known in this world so ob-'structive to length of days, as the culpable atten-'tion of a man to the wife of another.

135. 'Never let him, who desires an increase of 'wealth, despise a warriour, a serpent, or a priest 'versed in scripture, how mean soever *they may ap-'pear*;

136. 'Since those three, when contemned, may de-'stroy a man; let a wise man therefore always beware 'of treating those three with contempt:

137. 'Nor should he despise *even* himself on account 'of

'of previous miscarriages: let him pursue fortune till 'death, nor ever think her hard to be attained.

138. 'Let him say what is true, but let him say 'what is pleasing; let him speak no disagreeable 'truth, nor let him speak agreeable falsehood: this is 'a primeval rule.

139. 'Let him say "well and good," or let him say "well" only; but let him not maintain fruitless enmity and altercation with any man.

140. 'Let him not journey too early in the morn-'ing or too late in the evening, nor too near the 'mid-day, nor with an unknown companion, nor alone, 'nor with men of the servile class.

141. 'Let him not insult those, who want a limb, or 'have a limb redundant, who are unlearned, who are 'advanced in age, who have no beauty, who have 'no wealth, or who are of an ignoble race.

142. 'Let no priest, unwashed after food, touch 'with his hand a cow, a *Bráhmen*, or fire; nor being 'in good health *and* unpurified, let him even look 'at the luminaries in the firmament:

143. 'But, having accidentally touched them before 'his purification, let him ever sprinkle, with water 'in the palm of his hand, his organs of sensation, all 'his limbs, and his navel.

144. 'Not being in pain from disease, let him never 'without cause touch the cavities of his body; and 'carefully let him avoid his concealed hair.

145. 'Let

CHAP. IV.

145 ‘ Let him be intent on *those propitious obser-
‘ vances which lead to* good fortune, and on the dis-
‘ charge of his customary duties, his body and mind
‘ being pure, and his members kept in subjection;
‘ let him constantly without remissness repeat the
‘ *gáyatrì*, and present his oblation to fire:

146. ‘ To those, who are intent on good fortune and
‘ on the discharge of their duties, who are always pure,
‘ who repeat the holy text and make oblations to fire,
‘ no calamity happens.

147. ‘ In due season let him ever study the scrip-
‘ ture without negligence; for the sages call that his
‘ principal duty: every other duty is declared to be
‘ subordinate

148. ‘ By reading the *Véda* continually, by purity of
‘ body and mind, by rigorous devotion, and by doing
‘ no injury to animated creatures, he brings to re-
‘ membrance his former birth:

149. ‘ A *Bráhmen*, remembering his former birth,
‘ again reads the *Véda*, and, by reading it constantly,
‘ attains bliss without end.

150. ‘ On the days of the conjunction and opposi-
‘ tion, let him constantly make those oblations, which
‘ are hallowed by the *gáyatrì*, and those, which avert
‘ misfortune; but on the eighth and ninth lunar days
‘ *of the three dark fortnights after the end of Agra-
‘ háyan*, let him always do reverence to the manes of
‘ ancestors.

151. ‘ Far

151. 'Far from the mansion of holy fire, let him 'remove all ordure; far *let him remove* water, in which 'feet have been washed; far *let him remove* all rem-'nants of food, and all seminal impurity.

152. 'At the beginning of each day let him dis-'charge his feces, bathe, rub his teeth, apply a col-'lyrium to his eyes, adjust his dress, and adore the 'gods.

153. '*On the dark lunar day, and* on the *other* '*monthly* parvans, let him visit the images of deities, 'and *Bráhmens* eminent in virtue, and the ruler of 'the land, for the sake of protection, and those whom 'he is bound to revere.

154. 'Let him humbly greet venerable men, *who* '*visit him,* and give them his own seat; let him sit 'near them, closing the palms of his hands; and 'when they depart, let him walk some way behind 'them.

155. 'Let him practise without intermission that 'system of approved usages, which is the root of all 'duty religious and civil, declared at large in the 'scripture and sacred law tracts, together with the 'ceremonies peculiar to each act:

156. 'Since by such practice long life is attained; 'by such practice *is gained* wealth unperishable; such 'practice baffles every mark of ill fortune:

157. 'But, by an opposite practice, a man surely 'sinks to contempt in this world, has always a large

'portion

CHAP. IV.

'portion of misery, is afflicted with disease and short- 'lived;

158. 'While the man, who is observant of approved 'usages, endued with faith in scripture, and free from 'a spirit of detraction, lives a hundred years, even 'though he bear no bodily mark of a prosperous 'life.

159. 'Whatever act depends on another man, that 'act let him carefully shun; but whatever depends on 'himself, to that let him studiously attend;

160. 'ALL, THAT DEPENDS ON ANOTHER, GIVES PAIN; 'AND ALL, THAT DEPENDS ON HIMSELF, GIVES PLEASURE; 'let him know this to be in few words the definition 'of pleasure and pain.

161. 'When an act, *neither prescribed nor prohibited*, 'gratifies the mind of him who performs it, let him 'perform it with diligence; but let him avoid its op- 'posite.

162. 'Him, by whom he was invested with the sacri- 'ficial thread, him, who explained the *Véda* or even 'a part of it, his mother, and his father, natural or 'spiritual, let him never oppose; nor priests, nor cows, 'nor persons truly devout.

163. 'Denial of a future state, neglect of the scrip- 'ture, and contempt of the deities, envy and hatred, 'vanity and pride, wrath and severity, let him *at all* '*times* avoid.

164. 'Let

164. 'Let him not, when angry, throw a stick at 'another man, nor smite him with any thing; unless 'he be a son or a pupil: those two he may chastise 'for their *improvement* in learning.

165. 'A twice-born man, who barely assaults a *Bráhmen* with intention to hurt him, shall be whirled 'about for a century in the hell named *Támisra;*

166. '*But*, having smitten him in anger and by de-'sign, even with a blade of grass, he shall be born, 'in one and twenty transmigrations, from the wombs of 'impure quadrupeds.

167. 'He, who, through ignorance of the law, sheds 'blood from the body of a *Bráhmen*, not engaged in 'battle, shall feel excessive pain in his future life:

168. 'As many particles of dust as the blood shall 'roll up from the ground, for so many years shall 'the shedder of that blood be mangled by other ani-'mals in his next birth.

169. 'Let not him then, who knows *this law*, even 'assault a *Bráhmen* at any time, nor strike him even 'with grass, nor cause blood to gush from his body.

170. 'EVEN here below an unjust man attains no 'felicity; nor he, whose wealth proceeds from giving 'false evidence; nor he, who constantly takes delight 'in mischief.

171. 'Though oppressed by penury, in consequence 'of his righteous dealings, let him never give his

 mind

CHAP. IV.

'mind to unrighteousness; for he may observe the 'speedy overthrow of iniquitous and sinful men.

172. 'Iniquity, committed in this world, produces 'not fruit immediately, *but*, like the earth, *in due sea-'son;* and, advancing by little and little, it eradicates 'the man who committed it.

173. 'Yes; iniquity, once committed, fails not of 'producing fruit to him, who wrought it: if not in 'his own person, yet in his sons; or, if not in his 'sons, yet in his grandsons:

174. 'He grows rich for a while through unrighteous-'ness; then he beholds good things; then it is, that 'he vanquishes his foes; but he perishes at length 'from his whole root upwards.

175. 'Let a man continually take pleasure in truth, 'in justice, in laudable practices, and in purity; let 'him chastise those, whom he may chastise, in a legal 'mode; let him keep in subjection his speech, his arm, 'and his appetite:

176. 'Wealth and pleasures, repugnant to law, let 'him shun; and even lawful acts, which may cause 'future pain, or be offensive to mankind.

177. 'Let him not have nimble hands, restless feet, 'or voluble eyes; let him not be crooked in his ways; 'let him not be flippant in his speech, nor intelligent 'in doing mischief.

178. 'Let him walk in the path of good men; the

'path,

'path, in which his parents and forefathers walked: 'while he moves in that path, he can give no offence.

179. 'WITH an attendant on consecrated fire, a performer of holy rites, and a teacher of the *Véda*, with 'his maternal uncle, with his guest or a dependant, 'with a child, with a man either aged or sick, with 'a physician, with his paternal kindred, with his relations by marriage, and with cousins on the side of 'his mother,

180. 'With his mother herself, or with his father, 'with his kinswomen, with his brother, with his son, 'his wife, or his daughter, and with his whole set 'of servants let him have no strife.

181. 'A house-keeper, who shuns altercation with 'those *just mentioned*, is released from all *secret* faults; 'and, by suppressing all such disputes, he obtains a 'victory over the following worlds:

182. 'The teacher of the *Véda* secures him the 'world of BRAHMA'; his father, the world *of the Sun*, '*or* of the *Prajápatis;* his guest, the world of INDRA; 'his attendance on holy fire, the world of *Dévas;*

183. 'His female relations, the world of celestial 'nymphs; his maternal cousins, the world of the *Viswadévas;* his relations by affinity, the world of waters; 'his mother and maternal uncle give him power on 'earth;

184. 'Children, old men, poor dependants, and sick 'persons, must be considered as rulers of the pure

 'ether,

'ether; his elder brother, as equal to his father; his 'wife and son, as his own body;

185. 'His assemblage of servants, as his own shadow; 'his daughter, as the highest object of tenderness: 'let him, therefore, when offended by any of those, 'bear the offence without indignation.

186. 'Though permitted to receive presents, let him 'avoid a habit of taking them; since, by taking many 'gifts, his divine light soon fades.

187. 'Let no man of sense, who has not fully in-'formed himself of the law concerning gifts of *par-'ticular* things, accept a present, even though he pine 'with hunger.

188. 'The man who knows not that law, yet accepts 'gold or gems, land, a horse, a cow, food, raiment, 'oils or clarified butter, becomes mere ashes, like 'wood *consumed by fire*:

189. 'Gold and gems burn up his nourishment and 'life; land and a cow, his body; a horse, his eyes; 'raiment, his skin; clarified butter, his manly strength; 'oils, his progeny.

190. 'A twice-born man, void of true devotion, and 'not having read the *Véda*, yet eager to take a gift, 'sinks down together with it, as with a boat of stone 'in deep water.

191. 'Let him then, who knows not the law, be 'fearful of presents from this or that giver; since an

'ignorant

'ignorant man, even by a small gift, may become 'helpless as a cow in a bog.

192. 'Let no man, apprized of this law, present even 'water to a priest, who acts like a cat, nor to him, 'who acts like a bittern, nor to him, who is unlearned 'in the *Véda;*

193. 'Since property, though legally gained, if it 'be given to either of those three, becomes preju-'dicial in the next world, both to the giver and re-'ceiver:

194. 'As he, who tries to pass over deep water in 'a boat of stone, sinks to the bottom, so these two 'ignorant men, the receiver and the giver, sink to 'a region of torment.

195. 'A covetous wretch, who continually displays 'the flag of virtue, a pretender, a deluder of the 'people, is declared to be the man who acts like 'a cat: he is an injurious hypocrite, a detractor from 'the merits of all men.

196. 'A twice-born man, with his eyes dejected, 'morose, intent on his own advantage, sly, and falsely 'demure, is he, who acts like a bittern.

197. 'Such priests, as live like bitterns, and such 'as demean themselves like cats, fall by that sinful 'conduct into the hell called *Andhatámisra.*

198. 'Let no man, having committed sin, perform 'a penance, under the pretext of austere devotion,

'disguising

CHAP. IV.

disguising his crime under fictitious religion, and de-
'ceiving both women and low men:

199. 'Such impostors, though *Bráhmens*, are despised 'in the next life and in this, by all who pronounce 'holy texts; and every religious act fraudulently per-'formed goes to evil beings.

200. 'He, who has no right to distinguishing marks, 'yet gains a subsistence by wearing false marks of 'distinction, takes to himself the sin committed by 'those who are entitled to such marks, and shall again 'be born from the womb of a brute animal.

201. 'NEVER let him bathe in the pool of another 'man; for he, who bathes in it *without licence*, takes 'to himself a small portion of the sins, which the 'maker of the pool has committed.

202. 'He, who appropriates to his own use the 'carriage, the bed, the seat, the well, the garden, 'or the house of another man, who has not deliver-'ed them to him, assumes a fourth part of the guilt 'of their owner.

203. 'In rivers, in ponds dug by holy persons, and 'in lakes, let him always bathe; in rivulets also, and 'in torrents.

204. 'A WISE man should constantly discharge all 'the moral duties, though he perform not constantly 'the ceremonies of religion; since he falls low, if, 'while he performs ceremonial acts only, he discharge 'not his moral duties.

205. 'NEVER

205. 'Never let a priest eat part of a sacrifice not 'begun with texts of the *Véda*, nor of one performed 'by a common sacrificer, by a woman or by an eu-'nuch:

206. 'When those persons offer the clarified butter, 'it brings misfortune to good men, and raises aver-'sion in the deities; such *oblations*, therefore, he must 'carefully shun.

207 'Let him never eat the food of the insane, 'the wrathful, or the sick; nor that, on which lice 'have fallen; nor that, which has designedly been 'touched by a foot;

208. 'Nor that, which has been looked at by the 'slayer of a priest, *or by any other deadly sinner*, or 'has even been touched by a woman in her courses, 'or pecked by a bird, or approached by a dog:

209. 'Nor food which has been smelled by a cow; 'nor particularly that which has been proclaimed *for 'all comers;* nor the food of associated knaves, or of 'harlots; nor that, which is contemned by the learned 'in scripture;

210. 'Nor that of a thief or a publick singer, of a 'carpenter, of an usurer, of one who has recently 'come from a sacrifice, of a niggardly churl, or of 'one bound with fetters;

211. 'Of one publickly defamed, of an eunuch, of 'an unchaste woman, or of a hypocrite: nor any 'sweet thing turned acid, nor what has been kept a

'whole

CHAP. IV.

'whole night; nor the food of a servile man, nor the 'orts of another;

212. 'Nor the food of a physician, or of a hunter, 'or of a dishonest man, or of an eater of orts; nor 'that of any cruel person; nor of a woman in child-'bed; nor of him, who rises prematurely from table 'to make an ablution; nor of her, whose ten days of 'purification have not elapsed;

213. 'Nor that, which is given without due ho-'nour to honourable men; nor any flesh, which has 'not been sacrificed; nor the food of a woman, who 'has neither a husband nor a son; nor that of a foe, 'nor that of the whole town, nor that of an outcast, 'nor that on which any person has sneezed;

214. 'Nor that of a backbiter, or of a false wit-'ness; nor of one, who sells the reward of his sacri-'fice; nor of a publick dancer, or a tailor; nor of 'him who has returned evil for good;

215. 'Nor that of a blacksmith, or a man of the 'tribe called *Nishàda*, nor of a stage-player, nor of 'a worker in gold or in cane, nor of him who sells 'weapons;

216. 'Nor of those, who train hunting-dogs, or sell 'fermented liquor; nor of him who washes clothes, 'or who dyes them; nor of any malevolent person; 'nor of one, who ignorantly suffers an adulterer to 'dwell under his roof;

217. 'Nor

217. ' Nor of those, who knowingly bear with the ' paramours of their own wives, or are constantly in ' subjection to women; nor food given for the dead ' before ten days of purification have passed; nor any ' food whatever, but that which satisfies him.

218. ' Food given by a king, impairs his manly vi- ' gour; by one of the servile class, his divine light; ' by goldsmiths, his life; by leathercutters, his good ' name:

219. ' Given by *cooks and the like* mean artizans, ' it destroys his offspring; by a washerman, his mus- ' cular strength; but the food of knavish associates ' and harlots excludes him from heaven:

220. ' The food of a physician is purulent; that of ' a libidinous woman, seminal; that of an usurer, fe- ' culent; that of a weapon-seller, filthy:

221. ' That of all others, mentioned in order, whose ' food must never be tasted, is held equal by the wise ' to the skin, bones, and hair of the dead.

222. ' Having unknowingly swallowed the food of ' any such persons, he must fast during three days; ' but, having eaten it knowingly, he must perform the ' same harsh penance, as if he had tasted any semi- ' nal impurity, ordure, or urine.

223. ' Let no learned priest eat the dressed grain ' of a servile man, who performs no parental obse- ' quies; but, having no other means to live, he may ' take from him raw grain enough for a single night.

224. ' The

CHAP. IV.

224. 'The deities, having well considered the food 'of a niggard, who has read the scripture, and that 'of an usurer, who bestows gifts liberally, declared 'the food of both to be equal in quality;

225. 'But BRAHMA', advancing towards the gods, 'thus addressed them: "Make not that equal, which 'in truth is unequal; since the food of a liberal man 'is purified by faith, while that of a learned miser is 'defiled by his want of faith in what he has read."

226. 'LET each *wealthy* man continually and sedu-'lously perform sacred rites, and consecrate pools or 'gardens with faith; since those two acts, accom-'plished with faith and with riches honestly gained, 'procure an unperishable reward:

227. 'If he meet with fit objects of benevolence, 'let him constantly bestow gifts on them, both at 'sacrifices and consecrations, to the best of his power 'and with a chearful heart;

228. 'Such a gift, how small soever, bestowed on 'request without grudging, passes to a worthy object, 'who will secure the giver from all evil.

229. 'A giver of water obtains content; a giver of 'food, extreme bliss; a giver of *tila*, desired off-'spring; a giver of a lamp, unblemished eyesight;

230. 'A giver of land obtains landed property; a 'giver of gems or gold, long life; a giver of a house, 'the most exalted mansion; a giver of silver, exqui-'site beauty;

231. 'A giver

231. 'A giver of clothes, the same station with 'CHANDRA; a giver of a horse, the same station with 'ASWI; a giver of a bull, eminent fortune; a giver 'of a cow, the mansion of SU'RYA;

232. 'A giver of a carriage or a bed, an excellent 'consort; a giver of safety, supreme dominion; a 'giver of grain, perpetual delight; a giver of scriptu-'ral knowledge, union with GOD:

233. 'Among all those gifts, of water, food, kine, 'land, clothes, *tila*, gold, clarified butter, and the 'rest, a gift of spiritual knowledge is consequently the 'most important;

234. 'And for whatever purpose a man bestows any 'gift, for a similar purpose he shall receive, with due 'honour, a similar reward.

235. 'Both he, who respectfully bestows a pre-'sent, and he who respectfully accepts it, shall go 'to a seat of bliss; but, if they act otherwise, to a 'region of horrour.

236. 'LET not a man be proud of his rigorous devo-'tion; let him not, having sacrificed, utter a false-'hood; let him not, though injured, insult a priest; 'having made a donation, let him never proclaim it:

237. 'By falsehood, the sacrifice becomes vain; by 'pride, the merit of devotion is lost; by insulting 'priests, life is diminished; and by proclaiming a 'largess, its fruit is destroyed.

CHAP. IV.

238. ‘ Giving no pain to any creature, let him col-
‘ lect virtue by degrees, for the sake of acquiring a
‘ companion to the next world, as the white ant by
‘ degrees builds his nest;

239. ‘ For, in his passage to the next world, neither
‘ his father, nor his mother, nor his wife, nor his son,
‘ nor his kinsmen, will remain in his company: his
‘ virtue alone will adhere to him.

240. ‘ Single is each man born; single he dies; sin-
‘ gle he receives the reward of his good, and single
‘ the punishment of his evil, deeds:

241. ‘ When he leaves his corse, like a log or a
‘ lump of clay, on the ground, his kindred retire with
‘ averted faces; but his virtue accompanies his soul.

242. ‘ Continually, therefore, by degrees, let him
‘ collect virtue, for the sake of securing an insepara-
‘ ble companion; since with virtue for his guide, he
‘ will traverse a gloom, how hard to be traversed!

243. ‘ A man, habitually virtuous, whose offences
‘ have been expiated by devotion, is instantly con-
‘ veyed after death to the higher world, with a radiant
‘ form and a body of ethereal substance.

244. ‘ He, who seeks to preserve an exalted rank,
‘ must constantly form connexions with the highest
‘ and best families, but avoid the worst and the
‘ meanest,

245. ‘ Since a priest, who connects himself with the
‘ best

'best and highest of men, avoiding the lowest and 'worst, attains eminence; but sinks, by an opposite 'conduct, to the class of the servile.

246. 'He, who perseveres in good actions, in sub-'duing his passions, in bestowing largesses, in gentle-'ness of manners, who bears hardships patiently, who 'associates not with the malignant, who gives pain to 'no sentient being, obtains final beatitude.

247. 'Wood, water, roots, fruit, and food placed 'before him without his request, he may accept from 'all men; honey also, and protection from danger.

248. 'Gold, or other alms, voluntarily brought and 'presented, but unasked and unpromised, Brahmá 'considered as receivable even from a sinner:

249. 'Of him, who shall disdain to accept such 'alms, neither will the manes eat the funeral oblations 'for fifteen years, nor will the fire convey the burnt 'sacrifice to the gods.

250. 'A bed, houses, blades of *cusa*, perfumes, 'water, flowers, jewels, butter-milk, ground rice, fish, 'new milk, flesh-meat, and green vegetables, let him 'not proudly reject.

251. 'When he wishes to relieve his natural parents 'or spiritual father, his wife or others, whom he is 'bound to maintain, or when he is preparing to ho-'nour deities or guests, he may receive gifts from any 'person, but must not gratify himself with such pre-'sents:

252. 'If

252. ‘ If his parents, however, be dead, or if he ‘ live without them in his own house, let him, when ‘ he seeks nourishment for himself, receive presents ‘ invariably from good men alone.

253. ‘ A labourer in tillage, a family friend, a herds- ‘ man, a slave, a barber, a poor stranger offering ‘ his humble duty, are men of the servile class, who ‘ may eat the food of their superiours:

254. ‘ As the nature of the poor stranger is, as the ‘ work is, which he desires to perform, and as he ‘ may show most respect *to the master of the house*, ‘ even thus let him offer his service;

255. ‘ For he, who describes himself to worthy men, ‘ in a manner contrary to truth, is the most sinful ‘ wretch in this world: he is the worst of thieves, a ‘ stealer of minds.

256. ‘ All things have their sense ascertained by ‘ speech; in speech they have their basis; and from ‘ speech they proceed: consequently, a falsifier of ‘ speech falsifies every thing.

257. ‘ When he has paid, as the law directs, his ‘ debts to the sages, to the manes, and to the gods, ‘ *by reading the scripture, begetting a son, and per-* ‘ *forming regular sacrifices,* he may resign all to his ‘ son *of mature age,* and reside in his family-house, ‘ with no employment, but that of an umpire.

258. ‘ Alone, in some solitary place, let him con- ‘ stantly

'stantly meditate on the divine nature of the soul, 'for by such meditation he will attain happiness.

259. 'Thus has beer declared the mode, by which 'a *Bráhmen,* who keeps house, must continually sub-'sist, together with the rule of devotion ordained for 'a pupil returned from his preceptor; a laudable rule, 'which increases the best of *the three* qualities.

260. 'A priest, who lives always by these rules, 'who knows the ordinances of the *Véda,* who is freed 'from the bondage of sin, shall be absorbed in the 'divine essence.

CHAP. V.

On Diet, Purification, and Women.

1. THE sages, having heard those laws delivered for the conduct of house-keepers, thus addressed the high-minded BHRIGU, who proceeded *in a former birth* from the genius of fire.

2. 'How, Lord, can death prevail over *Bráhmens*, 'who know the scriptural ordinances, and perform their 'duties as they have been declared?'

3. Then he, whose disposition was perfect virtue, even BHRIGU, the son of MENU, thus answered the great *Rishis*: 'Hear, from what sin proceeds the in-'clination of death, to destroy the chief of the twice-'born:

4. 'Through a neglect of reading the *Véda*, through 'a desertion of approved usages, through supine re-'missness *in performing holy rites*, and through various 'offences in diet, *the genius of* death becomes eager 'to destroy them.

5. 'Garlick, onions, leeks, and mushrooms (which 'no twice-born man must eat), and all vegetables 'raised in dung.

6. 'Red gums or resins, exuding from trees, and 'juices from wounded stems, the fruit *sélu*, and the

'thickened

'thickened milk of a cow within ten days after her
'calving, a priest must avoid with great care.

7. 'Rice-pudding boiled with *tila*, frumenty, rice-
'milk, and baked bread, which have not been first
'offered to some deity, flesh-meat also, the food of
'gods, and clarified butter, which have not first been
'touched, while holy texts were recited,

8. 'Fresh milk from a cow, whose ten days are
'not passed, the milk of a camel, or any quadruped
'with a hoof not cloven, that of an ewe, and that
'of a cow in heat, or whose calf is dead or absent
'from her,

9. 'That of any forest-beast, except the buffalo,
'the milk of a woman, and any thing naturally sweet
'but acidulated, must all be carefully shunned:

10. 'But among such acids, buttermilk may be
'swallowed, and every preparation of buttermilk, and
'all acids extracted from pure flowers, roots, or fruit
'*not cut with iron*.

11. 'Let every twice-born man avoid carnivorous
'birds, and such as live in towns, and quadrupeds
'with uncloven hoofs, except those allowed by the
'*Véda*, and the bird called *tittibha*;

12. 'The sparrow, the water-bird *plava*, the pheni-
'copteros, the *chacraváca*, the breed of the town-
'cock, the *sárasa*, the *rajjuvála*, the woodpecker,
'and the parrot, male and female;

 13. 'Birds,

CHAP. V.

13. 'Birds, that strike with their beaks, webfooted 'birds, the *cóyashti*, those, who wound with strong 'talons, and those, who dive to devour fish; let him 'avoid meat kept at a slaughter-house, and dried 'meat,

14. 'The heron, the raven, the *c'hanjana*, all amphi- 'bious fish-eaters, tame hogs, and fish of every sort, '*but those expressly permitted.*

15. 'He, who eats the flesh of any animal, is called 'the eater of that animal itself; and a fish-eater is 'an eater of all flesh; from fish, therefore, he must 'diligently abstain:

16. 'Yet the two fish, called *pát'hína* and *róhita*, 'may be eaten *by the guests*, when offered at a re- 'past in honour of the gods or the manes; and so 'may the *rájíva*, the *sinhatunda*, and the *sasalca* of 'every species.

17. 'Let him not eat the flesh of any solitary ani- 'mals, nor of unknown beasts or birds, though by 'general words declared eatable, nor of any creature 'with five claws;

18. 'The hedgehog and porcupine, the lizard *gódhá*, 'the *gandaca*, the tortoise, and the *rabbit or* hare, 'wise legislators declare lawful food among five-toed 'animals; and all quadrupeds, camels excepted, which 'have but one row of teeth.

19. 'The twice-born man, who has intentionally 'eaten

'eaten a mushroom, the flesh of a tame hog, or a 'town-cock, a leek, or an onion, or garlick, is de-'graded immediately;

20. 'But having undesignedly tasted either of those 'six things, he must perform the penance *sántapana*, 'or the *chándráyana*, which anchorets practise; for 'other things he must fast a whole day.

21. 'One of those harsh penances, called *prájápatya*, 'the twice-born man must perform annually, to purify 'him from the unknown taint of illicit food; but he 'must do particular penance for such food intentionally 'eaten.

22. 'Beasts and birds of excellent sorts may be 'slain by *Bráhmens* for sacrifice, or for the suste-'nance of those, whom they are bound to support; 'since Agastya did this of old.

23. 'No doubt, in the primeval sacrifices by holy 'men, and in oblations by those of the priestly and 'military tribes, the flesh of such beasts and birds, 'as may be legally eaten, was presented to the 'deities.

24. 'That, which may be eaten or drunk, *when fresh*, 'without blame, may be swallowed, if touched with 'oil, though it has been kept a whole night; and so 'may the remains of clarified butter:

25. 'And every mess prepared with barley or wheat, 'or with dressed milk, may be eaten by the twice-'born, although not sprinkled with oil.

26. 'Thus has the food, allowed or forbidden to a 'twice-born man, been comprehensively mentioned: 'I will now propound the *special* rules for eating and 'for avoiding flesh-meat.

27. 'He should taste meat, which has been hal-'lowed for a sacrifice with appropriated texts, and, '*once only*, when a priest shall desire him, and when 'he is performing a legal act, or in danger of losing 'life.

28. 'For the sustenance of the vital spirit, BRAH-'MA' created all this *animal and vegetable system;* 'and all, that is moveable or immoveable, that spirit 'devours.

29. 'Things fixed are eaten by creatures with lo-'comotion; toothless animals, by animals with teeth; 'those without hands, by those to whom hands were 'given; and the timid, by the bold.

30. 'He, who eats *according to law*, commits no 'sin, even though every day he tastes the flesh of 'such animals, as may lawfully be tasted; since both 'animals, who may be eaten, and those who eat 'them, were equally created by BRAHMA'.

31. 'It is delivered as a rule of the gods, that 'meat must be swallowed only for the purpose of 'sacrifice; but it is a rule of gigantick demons, that 'it may be swallowed for any other purpose.

32. 'No sin is committed by him, who, having ho-'noured the deities and the manes, eats flesh-meat, 'which

'which he has bought, or which he has himself ac-
'quired, or which has been given him by another:

33. 'Let no twice-born man, who knows the law, 'and is not in urgent distress, eat flesh without ob- 'serving this rule; for he, unable to save himself, 'will be devoured in the next world by those ani- 'mals, whose flesh he has thus illegally swallowed.

34. 'The sin of him, who kills deer for gain, is 'not so heinous, with respect to *the punishment in* 'another life, as that of him, who eats flesh-meat in 'vain, *or not previously offered as a sacrifice:*

35. 'But the man, who, engaged *in holy cites* ac- 'cording to law, refuses to eat it, shall sink in 'another world, for twenty-one births, to the state 'of a beast.

36. 'Never let a priest eat the flesh of cattle un- 'hallowed with *mantras*, but let him eat it, observing 'the primeval rule, when it has been hallowed with 'those texts of the *Véda.*

37. 'Should he have an earnest desire to taste 'flesh-meat, he may gratify his fancy by forming the 'image of some beast with clarified butter thickened, 'or he may form it with dough; but never let him 'indulge a wish to kill any beast in vain:

38. 'As many hairs as grow on the beast, so many 'similar deaths shall the slayer of it, for his own 'satisfaction in this world, endure in the next from 'birth to birth.

CHAP. V.

39. 'By the self-existing in person were beasts 'created for sacrifice; and the sacrifice *was ordained* 'for the increase of this universe: the slaughterer, 'therefore, of beasts for sacrifice is in truth no slaugh-'terer.

40. 'Gramineous plants, cattle, timber-trees, am-'phibious animals, and birds, which have been de-'stroyed for the purpose of sacrifice, attain in the 'next world exalted births.

41. 'On a solemn offering to a guest, at a sacri-'fice, and in holy rites to the manes or to the gods, 'but on those occasions only, may cattle be slain: 'this law MENU enacted.

42. 'The twice-born man, who, knowing the mean-'ing and principles of the *Véda*, slays cattle on the 'occasions mentioned, conveys both himself and those 'cattle to the summit of beatitude.

43 'Let no twice-born man, whose mind is im-'proved by learning, hurt animals without the sanc-'tion of scripture, even though in pressing distress, 'whether he live in his own house, or in that of his 'preceptor, or in a forest.

44. 'That hurt, which the scripture ordains, and 'which is done in this world of moveable and im-'moveable creatures, he must consider as no hurt at 'all; since law shone forth from *the light of* the scrip-'ture.

45. 'He, who injures animals, that are not injurious,

'from

'from a wish to give himself pleasure, adds nothing 'to his own happiness, living or dead;

46. 'While he, who gives no creature willingly the 'pain of confinement or death, but seeks the good 'of all *sentient beings*, enjoys bliss without end.

47. 'He, who injures no animated creature, shall 'attain without hardship whatever he thinks of, what-'ever he strives for, whatever he fixes his mind on.

48. 'Flesh-meat cannot be procured without injury 'to animals, and the slaughter of animals obstructs 'the path to beatitude; from flesh-meat, therefore, 'let man abstain:

49. 'Attentively considering the formation of bodies, 'and the death or confinement of embodied spirits, 'let him abstain from eating flesh-meat of any kind.

50. 'The man, who forsakes not the law, and eats 'not flesh-meat, like a blood-thirsty demon, shall at-'tain good will in this world, and shall not be afflicted 'with maladies.

51. 'He, who consents to the death of an animal; 'he, who kills it; he, who dissects it; he, who buys 'it; he, who sells it; he, who dresses it; he, who 'serves it up; and he, who makes it his food; these 'are eight principals in the slaughter.

52. 'Not a mortal exists more sinful than he, who, 'without an oblation to the manes or the gods, de-'sires to enlarge his own flesh with the flesh of ano-'ther creature.

54. 'The

53. 'The man, who performs annually, for a hun-
'dred years, an *aswamédha*, or *sacrifice of a horse*, and
'the man, who abstains from flesh-meat, enjoy for
'their virtue an equal reward.

54. 'By subsisting on pure fruit and on roots, and
'by eating such grains as are eaten by hermits, a
'man reaps not so high a reward, as by carefully
'abstaining from animal food.

55. '"Me he (*mán sa*) will devour in the next
'world, whose flesh I eat in this life;" *thus should a*
'*flesh eater speak, and* thus the learned pronounce the
'true derivation of the word *mánsa*, or flesh.

56. 'In lawfully tasting meat, in drinking fermented
'liquor, in caressing women, there is no turpitude;
'for to such enjoyments men are naturally prone: but
'a virtuous abstinence from them produces a signal
'compensation.

57. 'Now will I promulgate the rules of purification
'for the dead, and the modes of purifying inanimate
'things, as the law prescribes them for the four
'classes in due order.

58. 'When a child has teethed, and when, after
'teething, his head has been shorn, and when he has
'been girt with his thread, and when, being full
'grown, he dies, all his kindred are impure: on the
'birth of a child the law is the same.

59. 'By a dead body, the *sapindas* are rendered
'impure in the law for ten days, or until *the fourth*

'*day*,

'*day, when* the bones have been gathered up, or for 'three days, or for one day only, *according to the* '*qualities of the deceased*:

60. 'Now the relation of the *sapindas*, or men con-'nected by the funeral cake, ceases with the seventh 'person, *or in the sixth degree of ascent or descent*, 'and that of *samánódacas*, or those connected by an 'equal oblation of water, ends only, when their 'births and family-names are no longer known.

61. 'As this impurity, by reason of a dead kins-'man, is ordained for *sapindas*, even thus it is or-'dained on a child-birth, for those who seek absolute 'purity.

62. 'Uncleanness, on account of the dead, is or-'dained for all; but on the birth of a child, for the 'mother and father: impurity for ten days after the 'child-birth, affects the mother only; but the father, 'having bathed, becomes pure.

63. 'A man, having wasted his manhood, is puri-'fied by bathing; but, after begetting a child on a '*parapúrvá*, he must meditate for three days on his 'impure state.

64. 'In one day and night, added to nights three 'times three, the *sapindas* are purified after touching 'the corpse; but the *samánódacas*, in three days.

65. 'A pupil in theology, having performed the 'ceremony of burning his deceased preceptor, be-

CHAP. V.

'comes pure in ten nights: he is equal, in that case, 'to the *sapindas*, who carry out the dead.

66. 'In a number of nights, equal to the number 'of months from conception, a woman is purified on 'a miscarriage; and a woman in her courses is ren-'dered pure by bathing, when her effusion of blood 'has quite stopped.

67. 'For deceased male children, whose heads have 'not been shorn, purity is legally obtained in one 'night; but for those on whom that ceremony has 'been performed, a purification of three nights is re-'quired.

68. 'A dead child under the age of two years, let 'his kinsmen carry out having decked him *with* '*flowers, and bury him* in pure ground, without col-'lecting his bones *at a future time:*

69. 'Let no ceremony with fire be performed for 'him, nor that of sprinkling water; but his kindred, 'having left him like a piece of wood in the forest, 'shall be unclean for three days.

70. 'For a child under the age of three years, the 'ceremony with water shall not be performed by his 'kindred; but, if his teeth be completely grown, or 'a name have been given him, they may perform it, 'or not, *at their option.*

71. 'A fellow student in theology being dead, three 'days of impurity are ordained; and, on the birth of 'a *samánódaca*, purification is required for three nights.

72. 'The

72. ‘ The relations of *betrothed but* unmarried dam-
‘ sels, are in three days made pure; and, in as many,
‘ are their paternal kinsmen purified *after their mar-*
‘ *riage:*

73. ‘ Let them eat vegetable food without factitious,
‘ *that is, only with native,* salt; let them bathe for
‘ three days at intervals; let them taste no flesh-
‘ meat; and let them sleep apart on the ground.

74. ‘ This rule, which ordains impurity by reason
‘ of the dead, relates to the case of one dying near
‘ his kinsmen; but, in the case of one dying at a dis-
‘ tance, the following rule must be observed by those,
‘ who share the same cake, and by those, who share
‘ only the same water:

75. ‘ The man, who hears that a kinsman is dead
‘ in a distant country, becomes unclean, if ten days
‘ after the death have not passed, for the remainder
‘ of those ten days only;

76. ‘ But, if the ten days have elapsed, he is impure
‘ for three nights, and, if a year have expired, he is
‘ purified merely by touching water.

77. ‘ If, after the lapse of ten days, he know the
‘ death of a kinsman, or the birth of a male child,
‘ he must purify himself by bathing together with his
‘ clothes.

78. ‘ Should a child, whose teeth are not grown,
‘ or should a *samánódaca,* die in a distant region, the

x 2 ‘ kinsman,

'kinsman, having bathed with his apparel, becomes 'immediately pure.

79. 'If, during the ten days, another death or another birth intervene, a *Bráhmen* remains impure, only 'till those ten days have elapsed.

80. 'A spiritual teacher being dead, the sages de- 'clare his pupil impure for three days; but for a day 'and a night, if the son or wife of the teacher be 'deceased: such is the sacred ordinance.

81. 'For a reader of the whole *Véda*, who dwells 'in the same house, a man is unclean three nights; 'but for a maternal uncle, a pupil, an officiating 'priest, and a distant kinsman, only one night winged '*with two days*.

82. 'On the death of a military king, in whose do- 'minion he lives, *his impurity lasts* while the sun or 'the stars give light; but *it lasts* a whole day, on 'the death of a priest, who has not read the whole '*Véda*, or of a spiritual guide, who has read only 'part of it, with its *Angas*.

83. 'A man of the sacerdotal class becomes pure 'in ten days; of the warlike, in twelve; of the com- 'mercial, in fifteen;* of the servile, in a month.

84. 'Let no man prolong the days of impurity; 'let him not intermit the ceremonies to be performed

'with

* See Note on Book V. verse 83.

'with holy fires: while he performs those rites, even 'though he be a *sapinda*, he is not impure.

85. 'He, who has touched a *Chandála*, a woman 'in her courses, an outcast for deadly sin, a new-'born child, a corpse, or one who has touched a 'corpse, is made pure by bathing.

86. 'If, having sprinkled his mouth with water, and 'been long intent on his devotion, he see an unclean 'person, let him repeat, as well as he is able, the 'solar texts of the *Véda*, and those, which confer purity.

87. 'Should a *Bráhmen* touch a human bone moist 'with oil, he is purified by bathing; if it be not oily, 'by stroking a cow, or by looking at the sun, having 'sprinkled his mouth duly with water.

88. 'A student in theology shall not perform the 'ceremony of pouring water at obsequies, until he 'have completed his course of religious acts; but if, 'after the completion of them, he thus make an offer-'ing of water, he becomes pure in three nights.

89. 'For those, who discharge not their prescribed 'duties, for those, whose fathers were of a lower 'class than their mothers, for those, who wear a 'dress of religion unauthorized by the *Véda*, and for 'those, who *illegally* kill themselves, the ceremony of 'giving funeral water is forbidden by law;

90. 'And for women imitating such hereticks, as 'wear an unlawful dress, and for such women as live

'at

CHAP. V.

'at their own pleasure, or have caused an abortion, 'or have stricken their husbands, or have drunk any 'spirituous liquor.

91. 'A student violates not the rules of his order, 'by carrying out, when dead, his own instructor in 'the *Vèdas*, who invested him with his holy cord, 'or his teacher of particular chapters, or his reverend 'expounder of their meaning, or his father, or his 'mother.

92. 'Let men carry out a dead *Súdra* by the 'southern gate of the town; but the twice-born, in 'due order, by the western, northern, and eastern 'gates.

93. 'No taint of impurity can light on kings or 'students in theology, *while employed in discharging* '*their several duties*, nor on those who have actually 'begun a sacrifice; for the first are then placed on 'the seat of INDRA, and the others are always equally 'pure with the celestial spirit.

94. 'To a king, on the throne of magnanimity, the 'law ascribes instant purification, because his throne 'was raised for the protection of his people and the 'supply of their nourishment:

95. 'It is the same with *the kinsmen of* those, who 'die in battle, after the king has been slain, or have 'been killed by lightning, or legally by the king him-'self, or in defence of a cow, or of a priest; and 'with all those, whom the king wishes to be pure.

96. 'The

96. 'The corporeal frame of a king is composed 'of particles from SO'MA, AGNI, SU'RYA, PAVANA, INDRA, 'CUVE'RA, VARUNA, and YAMA, the eight guardian 'deities of the world:

97. 'By those guardians of men in substance is the 'king pervaded, and he cannot by law be impure; 'since by those tutelar gods are the purity and im-'purity of mortals both caused and removed.

98. 'By a soldier, discharging the duties of his class, 'and slain in the field with brandished weapons, the 'highest sacrifice is, in that instant, complete; and 'so is his purification: this law is fixed.

99. 'A priest, having performed funeral rites, is 'purified by touching water; a soldier, by touching 'his horse or elephant, or his arms; a husbandman, 'by touching his goad, or the halter of his cattle; a 'servant, by touching his staff.

100. 'This mode of purifying *sapindas*, O chief of 'the twice-born, has been fully declared to you! learn 'now the purification required on the death of kins-'men less intimately connected.

101. 'A *Bráhmen*, having carried out a dead *Bráh-'men*, though not a *sapinda*, with the affection of a 'kinsman, or any of those nearly related to him by 'his mother, becomes pure in three days;

102. 'But, if he taste the food offered by their '*sapindas*, he is purified in ten days; and in one day,

'if

'if he neither partake of their food, nor dwell in 'the same house.

103. 'If he voluntarily follow a corpse, whether of 'a paternal kinsman or of another, and afterwards 'bathe with his apparel, he is made pure by touch-'ing fire and tasting clarified butter.

104. 'Let no kinsman, whilst any of his own class 'are at hand, cause a deceased *Bráhmen* to be carried 'out by a *Súdra;* since the funeral rite, polluted by 'the touch of a servile man, obstructs his passage 'to heaven.

105. 'Sacred learning, austere devotion, fire, holy 'aliment, earth, the mind, water, smearing with cow-'dung, air, prescribed acts of religion, the sun, and 'time, are purifiers of imbodied spirits;

106. 'But of all pure things, purity in acquiring 'wealth, is pronounced the most excellent: since he, 'who gains wealth with clean hands, is truly pure; 'not he, who is purified merely with earth and water.

107. 'By forgiveness of injuries, the learned are 'purified, by liberality, those who have neglected their 'duty; by pious meditation, those who have secret 'faults; by devout austerity, those who best know 'the *Véda.*

108. 'By water and earth is purified what ought to 'be made pure; a river, by its current; a woman, 'whose thoughts have been impure, by her monthly

'discharge,

'discharge, and the chief of twice-born men, by fixing
'his mind wholly on God.

109. 'Bodies are cleansed by water; the mind is
'purified by truth; the vital spirit, by theology and
'devotion; the understanding, by clear knowledge.

110. 'Thus have you heard me declare the precise
'rules for purifying animal bodies: hear now the modes
'of restoring purity to various inanimate things.

111. 'Of brilliant metals, of gems, and of every
'thing made with stone, the purification, ordained by
'the wise, is with ashes, water, and earth.

112. 'A golden vessel, not smeared, is cleansed with
'water only; and every thing produced in water, *as*
'*coral*, *shells*, *or pearls*, and every stony substance,
'and a silver vessel not enchased.

113. 'From a junction of water and fire arose gold
'and silver; and they two, therefore, are best purified
'by the elements, whence they sprang.

114. 'Vessels of copper, iron, brass, pewter, tin
'and lead, may be fitly cleansed with ashes, with
'acids, or with water.

115. 'The purification ordained for all sorts of li-
'quids, is by stirring them with *cusa*-grass; for cloths
'folded, by sprinkling them with hallowed water;
'for wooden utensils, by planing them.

116. 'For the sacrificial pots to hold clarified but-
'ter and juice of the moon-plant, by rubbing them

'with the hand, and washing them, at the time of 'the sacrifice:

117. 'Implements to wash the rice, to contain the 'oblations, to cast them into the fire, to collect, win-'now, and prepare the grain, must be purified with 'water made hot.

118. 'The purification by sprinkling is ordained for 'grain and cloths in large quantities; but to purify 'them in small parcels, *which a man may easily carry*, 'they must be washed.

119. 'Leathern utensils, and such as are made with 'cane, must generally be purified in the same man-'ner with cloths; green vegetables, roots, and fruit, 'in the same manner with grain;

120. 'Silk and woollen stuff, with saline earths; 'blankets from *Népála*, with pounded *arishtas*, or *nimba* 'fruit; vests and long drawers, with the fruit of the '*Vilva*; mantles of *cshumá*, with white mustard-seeds.

121. 'Utensils made of shells or of horn, of bones 'or of ivory, must be cleansed by him, who knows 'the law, as mantles of *cshumá* are purified, with 'the addition of cows' urine or of water.

122. 'Grass, firewood, and straw, are purified by 'sprinkling them with water; a house, by rubbing, 'brushing, and smearing with cow-dung; an earthen 'pot, by a second burning:

123. 'But an earthen pot, which has been touched

'with

' with any spirituous liquor, with urine, with ordure, ' with spittle, with pus, or with blood, cannot, even ' by another burning, be rendered pure.

124. ' Land is cleansed by five modes; by sweeping, ' by smearing with cow-dung, by sprinkling with cows' ' urine, by scraping, or by letting a cow pass a day ' and a night on it.

125. ' A thing nibbled by a bird, smelt at by a ' cow, shaken with a foot, sneezed on, or defiled by ' lice, is purified by earth scattered over it.

126. ' As long as the scent or moisture, caused by ' any impurity, remain on the thing soiled, so long ' must earth and water be repeatedly used in all pu- ' rifications of things inanimate.

127. ' The gods declared three pure things peculiar ' to *Bráhmens;* what has been defiled without their ' knowledge; what, in cases of doubt, they sprinkle ' with water; and what they commend with their ' speech.

128. ' Waters are pure, as far as a cow goes to ' quench her thirst in them, if they flow over clean ' earth, and are sullied by no impurity, but have a ' good scent, colour, and taste.

129. ' The hand of an artist *employed in his art* ' is always pure; so is every vendible commodity, ' when exposed to sale; and that food is always clean, ' which a student in theology has begged and received : ' such is the sacred rule.

 130. ' The

130. 'The mouth of a woman is constantly pure; 'a bird is pure on the fall of fruit, which he has 'pecked; a sucking animal, on the flowing of the 'milk; a dog, on his catching the deer:

131. 'The flesh of a wild beast slain by dogs, 'MENU pronounces pure; and that of an animal slain 'by other carnivorous creatures, or by men of the 'mixed class, who subsist by hunting.

132. 'All the cavities above the navel are pure, 'and all below it, unclean; so are all excretions, that 'fall from the body.

133. 'Gnats, clear drops from the mouth of a 'speaker, a shadow, a cow, a horse, sun-beams, dust, 'earth, air, and fire, must all be considered as clean, 'even when they touch *an unclean thing*.

134. 'For the cleansing of vessels, which have held 'ordure or urine, earth and water must be used, as 'long as they are needful; and the same for cleansing 'the twelve corporeal impurities.

135. 'Oily exudations, seminal fluids, blood, dan-'druff, urine, feces, ear-wax, nail-parings, phlegm, 'tears, concretions on the eyes, and sweat, are the 'twelve impurities of the human frame.

136. 'By the man, who desires purity, one piece 'of earth *together with water* must be used for the 'conduit of urine, three for that of the feces; so, ten 'for one hand, *that is, the left;* then seven for both: '*but, if necessary, more must be used.*

137. 'Such

137. 'Such is the purification of married men; that 'of students must be double; that of hermits, triple; 'that of men wholly recluse, quadruple.

138. 'Let each man sprinkle the cavities of his 'body, and taste water in due form, when he has 'discharged urine or feces; when he is going to read 'the *Véda*; and, invariably, before he takes his food:

139. 'First, let him thrice taste water; then twice 'let him wipe his mouth, if he *be of a twice-born class*, '*and* desire corporeal purity; but a woman or servile 'man may once respectively make that ablution.

140. '*Súdras*, engaged in religious duties, must per- 'form each month the ceremony of shaving their 'heads; their food must be the orts of *Bráhmens*; 'and their mode of purification, the same with that 'of a *Vaisya*.

141. 'Such drops of water, as fall from the mouth or any part of the body, render it not unclean; nor 'hairs of the beard, that enter the mouth; nor what 'adheres awhile to the teeth.

142. 'Drops, which trickle on the feet of a man 'holding water for others, are held equal to waters 'flowing over pure earth: by them he is not defiled.

143. 'He, who carries in any manner an inanimate 'burden, and is touched by any thing impure, is 'cleansed by making an ablution, without laying his 'burden down.

144. 'Having vomited or been purged, let him

'bathe

'bathe and taste clarified butter, but, if he have eaten 'already, let him only perform an ablution: for him, 'who has been connected with a woman, bathing is 'ordained by law.

145. Having slumbered, having sneezed, having 'eaten, having spitten, having told untruths, having 'drunk water, and going to read sacred books, let 'him, though pure, wash his mouth.

146. 'This perfect system of rules for purifying men 'of all classes, and for cleansing inanimate things, 'has been declared to you: hear now the laws con-'cerning women.

147. 'By a girl, or by a young woman, or by a 'woman advanced in years, nothing must be done, 'even in her own dwelling place, according to her 'mere pleasure:

148. 'In childhood must a female be dependent on 'her father; in youth, on her husband; her lord 'being dead, on her sons; *if she have no sons, on the* '*near kinsmen of her husband; if he left no kinsmen,* '*on those of her father; if she have no paternal kins-*'*men, on the sovereign:* a woman must never seek 'independence.

149. 'Never let her wish to separate herself from 'her father, her husband, or her sons; for, by a 'separation from them, she exposes both families to 'contempt.

150. 'She must always live with a cheerful temper,

'with

'with good management in the affairs of the house, 'with great care of the household furniture, and with 'a frugal hand in all her expences.

151. 'Him, to whom her father has given her, or 'her brother with the paternal assent, let her obse-'quiously honour, while he lives; and, when he dies, 'let her never neglect him.

152. 'The recitation of holy texts, and the sacri-'fice ordained by the lord of creatures, are used in 'marriages for the sake of procuring good fortune to 'brides; but the first gift, *or troth plighted*, by the 'husband, is the primary cause *and origin* of marital 'dominion.

153. 'When the husband has performed the nuptial 'rites with texts from the *Véda*, he gives bliss con-'tinually to his wife here below, both in season and 'out of season; and he will give her happiness in 'the next world.

154. 'Though inobservant of approved usages, or 'enamoured of another woman, or devoid of good 'qualities, yet a husband must constantly be revered 'as a god by a virtuous wife.

155. 'No sacrifice is allowed to women apart from 'their husbands, no religious rite, no fasting: as far 'only as a wife honours her lord, so far she is ex-'alted in heaven.

156. 'A faithful wife, who wishes to attain in heaven

'the

CHAP. V.

'the mansion of her husband, must do nothing unkind 'to him, be he living or dead:

157. 'Let her emaciate her body, by living voluntarily on pure flowers, roots, and fruit; but let 'her not, when her lord is deceased, even pronounce 'the name of another man.

158. 'Let her continue till death forgiving all injuries, 'performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules 'of virtue, which have been followed by such women, 'as were devoted to one only husband.

159. 'Many thousands of *Bráhmens*, having avoided 'sensuality from their early youth, and having left no 'issue in their families, have ascended, *nevertheless*, 'to heaven;

160. 'And, like those abstemious men, a virtuous 'wife ascends to heaven, though she have no child, 'if, after the decease of her lord, she devote herself 'to pious austerity:

161. 'But a widow, who, from a wish to bear children, slights her deceased husband *by marrying 'again*, brings disgrace on herself here below, and 'shall be excluded from the seat of her lord.

162. 'Issue, begotten on a woman by any other '*than her husband*, is here declared to be no progeny 'of hers; no more than a child, begotten on the 'wife of another man, *belongs to the begetter:* nor is

'a second

'a second husband allowed, in any part of this code, 'to a virtuous woman.

163. 'She, who neglects her former (*púrva*) lord, 'though of a lower class, and takes another (*para*) 'of a higher, becomes despicable in this world, and 'is called *parapúrvá*, or *one who had a different hus-'band before*.

164. 'A married woman, who violates the duty, 'which she owes to her lord, brings infamy on her-'self in this life, and, *in the next*, shall enter the 'womb of a shakal, or be afflicted with *elephantiasis*, '*and other* diseases, which punish crimes;

165. 'While she, who slights not her lord, but keeps 'her mind, speech, and body, devoted to him, attains 'his heavenly mansion, and by good men is called '*sádhwì*, or *virtuous*.

166. 'Yes; by this course of life it is, that a wo-'man, whose mind, speech, and body are kept in 'subjection, acquires high renown in this world, and, 'in the next, the same abode with her husband.

167. 'A twice-born man, versed in sacred ordi-'nances, must burn, with hallowed fire and fit imple-'ments of sacrifice, his wife dying before him, if she 'was of his own class, and lived by these rules:

168. 'Having thus kindled sacred fires, and per-'formed funeral rites to his wife, who died before 'him, he may again marry, and again light the 'nuptial fire.

 169. 'Let

CHAP. V.

169. 'Let him not cease to perform day by day, 'according to the preceding rules, the five great 'sacraments; and, having taken a lawful consort, let 'him dwell in his house during the second period of 'his life.

CHAP.

CHAP. VI.

On Devotion; or on the Third and Fourth Orders.

1. 'HAVING thus remained in the order of a house-'keeper, as the law ordains, let the twice-born man, 'who had before completed his studentship, dwell in 'a forest, his faith being firm and his organs wholly 'subdued.

2. 'When the father of a family, perceives his 'muscles become flaccid and his hair gray, and sees 'the child of his child, let him then seek refuge in 'a forest:

3. 'Abandoning all food eaten in towns, and all his 'household utensils, let him repair to the lonely wood, 'committing the care of his wife to her sons, or 'accompanied by her, *if she chuse to attend him.*

4. 'Let him take up his consecrated fire, and all 'his domestick implements of making oblations to it, 'and, departing from the town to the forest, let him 'dwell in it with complete power over his organs *of* '*sense and of action.*

5. 'With many sorts of pure food, such as holy 'sages used to eat, with green herbs, roots, and 'fruit, let him perform the five great sacraments be-'fore mentioned, introducing them with due cere-'monies.

6. 'Let

CHAP. VI.

6. 'Let him wear a black antelope's hide, or a 'vesture of bark; let him bathe evening and morn- 'ing; let him suffer the hairs of his head, his beard, 'and his nails to grow continually.

7. 'From such food, as himself may eat, let him, 'to the utmost of his power, make offerings and give 'alms; and with presents of water, roots, and fruit, 'let him honour those who visit his hermitage.

8. 'Let him be constantly engaged in reading the '*Véda;* patient of all extremities, universally bene- 'volent, with a mind intent on the Supreme Being; 'a perpetual giver, but no receiver of gifts; with 'tender affection for all animated bodies.

9. 'Let him, as the law directs, make oblations 'on the hearth with three sacred fires; not omitting 'in due time the ceremonies to be performed at the 'conjunction and opposition of the moon.

10. 'Let him also perform the sacrifice ordained in 'honour of the lunar constellations, make the pre- 'scribed offering of new grain, and solemnize holy 'rites every four months, and at the winter and 'summer solstices.

11. 'With pure grains, the food of ancient sages, 'growing in the vernal and autumnal seasons, and 'brought home by himself, let him severally make, 'as the law ordains, the oblations of cakes and boiled 'grain;

12. 'And, having presented to the gods, that purest

'oblation,

'oblation, which the wild woods produced, let him 'eat what remains, together with some native salt, 'which himself collected.

13. 'Let him eat green herbs, flowers, roots, and 'fruit, that grow on earth or in water, and the produc-'tions of pure trees, and oils formed in fruits.

14. 'Honey and flesh-meat he must avoid, and all 'sorts of mushrooms, the plant *bhústrĭna*, that named '*sigruca*, and the fruit of the *sléshmátaca*.

15. 'In the month *A'swina* let him cast away the 'food of sages, which he before had laid up, and 'his vesture, then become old, and his herbs, roots, 'and fruit.

16. 'Let him not eat the produce of ploughed land, 'though abandoned by any man, *who owns it*, nor fruit 'and roots produced in a town, even though hunger 'oppress him.

17. 'He may eat what is mellowed by fire, and 'he may eat what is ripened by time; and either 'let him break hard fruits with a stone, or let his 'teeth serve as a pestle.

18. 'Either let him pluck enough for a day, or 'let him gather enough for a month; or let him col-'lect enough for six months, or lay up enough for 'a year.

19. 'Having procured food, as he is able, he may 'eat it at eve or in the morning; or he may take

'only

CHAP. VI.

'only every fourth, or every eighth, such regular 'meal;

20. 'Or, by the rules of the lunar penance, he may 'eat a mouthful less each day of the bright, and 'a mouthful more each day of the dark fortnight; or 'he may eat only once, at the close of each fort-'night, a mess of boiled grains:

21. 'Or he may constantly live on flowers and roots, 'and on fruit matured by time, which has fallen 'spontaneously, strictly observing the laws ordained 'for hermits.

22. 'Let him slide backwards and forwards on the 'ground; or let him stand a whole day on tiptoe; 'or let him continue in motion rising and sitting alter-'nately; but at sunrise, at noon, and at sunset, let 'him go to the waters and bathe.

23. 'In the hot season, let him sit exposed to five 'fires, *four blazing around him with the sun above;* 'in the rains, let him stand uncovered, *without even a* '*mantle*, where the clouds pour *the heaviest* showers; 'in the cold season, let him wear humid vesture; and 'let him increase by degrees the austerity of his 'devotion:

24. 'Performing his ablution at the three *Savanas*, 'let him give satisfaction to the manes and to the 'gods; and, enduring harsher and harsher mortifica-'tions, let him dry up his bodily frame.

25. 'Then

25. ‘ Then, having reposited his holy fires, as the ‘ law directs, in his mind, let him live without ex- ‘ ternal fire, without a mansion, wholly silent, feeding ‘ on roots and fruit;

26. ‘ Not solicitous for the means of gratification, ‘ chaste as a student, sleeping on the bare earth, in ‘ the haunts of pious hermits, without one selfish affec- ‘ tion, dwelling at the roots of trees.

27. ‘ From devout *Bráhmens* let him receive alms ‘ to support life, or from other housekeepers of twice- ‘ born classes, who dwell in the forest:

28. ‘ Or the hermit may bring food from a town, ‘ having received it in a basket of leaves, in his naked ‘ hand, or in a potsherd; and then let him swallow ‘ eight mouthfuls.

29. ‘ These and other rules must a *Bráhmen*, who ‘ retires to the woods, diligently practise; and, for ‘ the purpose of uniting his soul with the Divine ‘ Spirit, let him study the various *Upanishads* of scrip- ‘ ture, or *chapters on the essence and attributes of God,*

30. ‘ Which have been studied with reverence by an- ‘ chorites versed in theology, and by housekeepers, ‘ who dwelt afterwards in forests, for the sake of in- ‘ creasing their sublime knowledge and devotion, and ‘ for the purification of their bodies.

31. ‘ Or, *if he has any incurable disease*, let him ‘ advance in a straight path, towards the invincible ‘ *north eastern* point, feeding on water and air, till

‘ his

CHAP. VI.

'his mortal frame totally decay, and his soul become 'united with the Supreme.

32. 'A *Bráhmen*, having shuffled off his body by 'any of those modes, which great sages practised, 'and becoming void of sorrow and fear, rises to 'exaltation in the divine essence.

33. 'HAVING thus performed religious acts in a forest 'during the third portion of his life, let him become 'a *Sannyásí* for the fourth portion of it, abandoning 'all sensual affections, *and wholly reposing in the Supreme Spirit:*

34. 'The man, who has passed from order to order, 'has made oblations to fire *on his respective changes 'of state*, and has kept his members in subjection, 'but, tired with *so long a course of giving* alms and '*making* offerings, thus reposes himself entirely on 'GOD, shall be raised after death to glory.

35. 'When he has paid his three debts *to the sages, 'the manes, and the gods*, let him apply his mind to 'final beatitude; but low shall He fall, who presumes 'to seek beatitude, without having discharged those 'debts:

36. 'After he has read the *Védas* in the form prescribed by law, has legally begotten a son, and has 'performed sacrifices to the best of his power, he '*has paid his three debts, and* may then apply his 'heart to eternal bliss;

37. 'But if a *Bráhmen* have not read the *Véda*, if 'he

'he have not begotten a son, and if he have not 'performed sacrifices, yet shall aim at final beatitude, 'he shall sink to a place of degradation.

38. 'Having performed the sacrifice of PRAJA'PATI, 'accompanied with a gift of all his wealth, *and* hav-'ing reposited in his mind the sacrificial fires, a *Bráh-'men* may proceed from his house, *that is, from the 'second order, or he may proceed even from the first*, to 'the condition of a *Sannyásí*.

39. 'Higher worlds are illuminated with the glory 'of that man, who passes from his house into the 'fourth order, giving exemption from fear to all ani-'mated beings, and pronouncing the *mystick words of 'the Véda*:

40. 'To the *Bráhmen*, by whom not even the smallest 'dread has been occasioned by sentient creatures, there 'can be no dread from any quarter whatever, when 'he obtains a release from his mortal body.

41. 'Departing from his house, taking with him 'pure implements, *his water-pot and staff*, keeping 'silence, unallured by desire of the objects near him, 'let him enter into the fourth order.

42. 'Alone let him constantly dwell, for the sake 'of his own felicity, observing the happiness of a 'solitary man, who neither forsakes nor is forsaken, 'let him live without a companion.

43. 'Let him have no culinary fire, no domicil; let 'him, *when very hungry*, go to the town for food;

CHAP. VI.

'let him patiently bear disease; let his mind be firm; 'let him study to know God, and fix his attention 'on God alone.

44. 'An earthen water-pot, the roots of large trees, 'coarse vesture, total solitude, equanimity toward all 'creatures, these are the characteristicks of a *Bráh-'men* set free.

45. 'Let him not wish for death; let him not wish 'for life; let him expect his appointed time, as a 'hired servant expects his wages.

46. 'Let him advance his foot purified by looking 'down, *lest he touch any thing impure;* let him drink 'water purified by straining with a cloth, *lest he hurt 'some insect;* let him, *if he chuse to speak*, utter words 'purified by truth; let him by all means keep his 'heart purified.

47. 'Let him bear a reproachful speech with pa-'tience; let him speak reproachfully to no man; let 'him not, on account of this *frail and feverish* body, 'engage in hostility with any one living.

48. 'With an angry man let him not in his turn be 'angry; abused, let him speak mildly; nor let him 'utter a word relating to vain illusory things and 'confined within seven gates, *the five organs of sense, 'the heart and the intellect; or this world, with three 'above and three below it.*

49. 'Delighted with meditating on the Supreme 'Spirit, sitting fixed in such meditation, without need-

'ing

'ing any thing earthly, without one sensual desire, 'without any companion but his own soul, let him 'live in this world seeking the bliss of the next.

50. 'Neither by explaining omens and prodigies, 'nor by skill in astrology and palmestry, nor by 'casuistry and expositions of holy texts, let him at 'any time gain his daily support.

51. 'Let him not go near a house frequented by 'hermits, or priests, or birds, or dogs, or other beg-'gars.

52. 'His hair, nails, and beard being clipped, bear-'ing with him a dish, a staff, and a water-pot, his 'whole mind being fixed on God, let him wander 'about continually, without giving pain to *animal or* '*vegetable* beings.

53. 'His dishes must have no fracture, nor must 'they be made of bright metals: the purification or-'dained for them must be with water alone, like that 'of the vessels for a sacrifice.

54. 'A gourd, a wooden bowl, an earthen dish, or 'a basket made of reeds, has Menu, son of the Self-'existing, declared fit vessels to receive the food of '*Bráhmens* devoted to God.

55. 'Only once a day let him demand food; let 'him not habituate him to eat much at a time; for 'an anchorite, habituated to eat much, becomes in-'clined to sensual gratifications.

56. 'At the time when the smoke of kitchen fires

'has ceased, when the pestle lies motionless, when 'the burning charcoal is extinguished, when people 'have eaten, and when dishes are removed, *that is, late in the day*, let the *Sannyásí* always beg food.

57. 'For missing it, let him not be sorrowful; nor 'for gaining it, let him be glad; let him care only 'for a sufficiency to support life, but let him not be 'anxious about his utensils.

58. 'Let him constantly disdain to receive food 'after humble reverence; since, by receiving it in con-'sequence of an humble salutation, a *Sannyásí*, though 'free, becomes a captive.

59. 'By eating little and by sitting in solitary places, 'let him restrain those organs, which are naturally 'hurried away by sensual desires.

60. 'By the coercion of his members, by the absence 'of hate and affection, and by giving no pain to sen-'tient creatures, he becomes fit for immortality.

61. 'Let him reflect on the transmigrations of men 'caused by their sinful deeds, on their downfal into 'a region of darkness, and their torments in the man-'sion of YAMA;

62. 'On their separation from those, whom they love, 'and their union with those, whom they hate, on their 'strength overpowered by old age, and their bodies 'racked with disease;

63. 'On their agonizing departure from this cor-'poreal

poreal frame, their formation again in the womb, and 'the glidings of this vital spirit through ten thousand 'millions of uterine passages;

64. 'On the misery attached to embodied spirits 'from a violation of their duties, and the unperishable 'bliss attached to them from their abundant perform-'ance of all duties, religious and civil.

65. 'Let him reflect also, with exclusive application 'of mind, on the subtil indivisable essence of the 'Supreme Spirit, and its complete existence in all 'beings, whether extremely high or extremely low.

66. 'Equal-minded towards all creatures, in what 'order soever *he may have been* placed, let him fully 'discharge his duty, though he bear not the visible 'marks of his order: the visible mark, *or mere name*, 'of his order, is by no means an effective discharge 'of his duty;

67. 'As, although the fruit of the tree *cataca* pu-'rify water, yet a man cannot purify water by merely 'pronouncing the name of that fruit: *he must throw 'it, when pounded, into the jar.*

68. 'For the sake of preserving minute animals by 'night and by day, let him walk, though with pain 'to his own body, perpetually looking on the ground.

69. 'Let a *Sannyási*, by way of expiation for *the 'death of* those creatures, which he may have de-'stroyed unknowingly by day or by night, make six 'suppressions of his breath, having duly bathed:

70 'Even

CHAP. VI.

70. ‘ Even three suppressions of breath, made according to the divine rule, accompanied with the triverbal phrase (*bhur bhuvah swah*) and the triliteral syllable (*óm*), may be considered as the highest devotion of a *Bráhmen;*

71. ‘ For as the dross and impurities of metallick ‘ ores are consumed by fire, thus are the sinful acts ‘ of the human organs consumed by suppressions of ‘ the breath, *while the mystick words, and the measures* ‘ *of the* gáyatrì *are revolved in the mind.*

72. ‘ Let him thus, by such suppressions of breath, ‘ burn away his offences; by reflecting intensely on ‘ the steps of ascent to beatitude, *let him destroy* ‘ *sin;* by coercing his members, let him restrain all ‘ sensual attachments; by meditating on *the intimate* ‘ *union of his own soul and* the divine essence, let ‘ him extinguish all qualities repugnant to the na‘ture of God.

73. ‘ Let him observe, with extreme application of ‘ mind, the progress of this internal spirit through ‘ various bodies, high and low; *a progress* hard to ‘ be discerned by men with unimproved intellects.

74. ‘ He, who fully understands the perpetual om‘nipresence of God, can be led no more captive by ‘ criminal acts; but he, who possesses not that sub‘lime knowledge, shall wander again through the ‘ world.

75. ‘ By injuring nothing animated, by subduing all ‘ sensual

'sensual habits, by devout rites ordained in the *Véda*, 'and by rigorous mortifications, men obtain, even in 'this life, the state of beatitude.

76. 'A mansion with bones for its rafters and 'beams; with nerves and tendons, for cords; with 'muscles and blood, for mortar; with skin, for its 'outward covering; filled with no sweet perfume, 'but loaded with feces and urine;

77. 'A mansion infested by age and by sorrow, 'the seat of malady, harassed with pains, haunted 'with the quality of darkness, and incapable of stand-'ing long; such a mansion of the vital soul let its 'occupier always cheerfully quit:

78. 'As a tree leaves the bank of a river, *when it* '*falls in*, or as a bird leaves the branch of a tree *at* '*his pleasure*, thus he, who leaves his body *by neces-*'*sity or by legal choice*, is delivered from the raven-'ing shark, *or crocodile*, of the world.

79. 'Letting his good acts descend (by the law of 'the *Véda*,) to those, who love him, and his evil 'deeds, to those, who hate him, he may attain, 'through devout meditation, the eternal spirit.

80. 'When, having well considered the nature and 'consequence of sin, he becomes averse from all sen-'sual delights, he then attains bliss in this world; 'bliss, which shall endure after death.

81. 'Thus having gradually abandoned all earthly 'attachments, and indifferent to all pairs of opposite

'things

CHAP. VI.

'things, *as honour and dishonour, and the like,* he 'remains absorbed in the divine essence.

82. 'All, that has now been declared, is obtained 'by pious meditation: but no man, who is ignorant 'of the Supreme Spirit, can gather the fruit of mere 'ceremonial acts.

83. 'Let him constantly study that part of the '*Véda,* which relates to sacrifice; that, which treats 'of subordinate deities; that, which reveals the na-'ture of the Supreme GOD; and whatever is declared 'in the *Upanishads.*

84. 'This holy scripture is a sure refuge even for 'those, who understand not its meaning, and of 'course for those, who understand it; this *Véda* is a 'sure resource for those, who seek bliss above; this '*is a sure resource* for those, who seek bliss eternal.

85. 'That *Bráhmen,* who becomes a *Sannyásí* by this 'discipline, *announced* in due order, shakes off sin 'here below, and reaches the Most High.

86. 'THIS *general* law has been revealed to you 'for anchorites with subdued minds: now learn the 'particular discipline of those who become recluses 'according to the *Véda,* that is, *of anchorites in the* '*first of the four degrees.*

87. 'The student, the married man, the hermit, 'and the anchorite, are the offspring, though in four 'orders, of married men keeping house;

88. 'And all, or even any, of those orders, assumed

'in their turn, according to the sacred ordinances, 'lead the *Bráhmen*, who acts by the preceding rules, 'to the highest mansion:

89. 'But of all those, the house-keeper, observing 'the regulations of the *Sruti* and *Smrĭti*, may be 'called the chief; since he supports the three *other* '*orders*.

90. 'As all rivers, female and male, run to their 'determined place in the sea, thus men of all *other* 'orders, repair to their fixed place in the mansion of 'the house-keeper.

91. 'By *Bráhmens*, placed in these four orders, a 'ten-fold system of duties must ever be sedulously 'practised:

92. 'Content, returning good for evil, resistance to 'sensual appetites, abstinence from illicit gain, puri-'fication, coercion of the organs, knowledge of scrip-'ture, knowledge of the Supreme Spirit, veracity, 'and freedom from wrath, form their tenfold system 'of duties.

93. 'Such *Bráhmens*, as attentively read the ten 'precepts of duty, and after reading, carefully prac-'tise them, attain the most exalted condition.

94. 'A *Bráhmen* having practised, with organs under 'command, this ten-fold system of duty, having heard 'the *Upanishads* explained, as the law directs, and 'who has discharged his three debts, may become an

 'anchorite,

CHAP. VI.

'anchorite, *in the house of his son*, according to the 'Véda;

95. 'And, having abandoned all ceremonial acts, 'having expiated all his offences, having obtained a 'command over his organs, and having perfectly 'understood the scripture, he may live at his ease, 'while the household affairs are conducted by his 'son.

96. 'When he thus has relinquished all forms, is 'intent on his own occupation, and free from every 'other desire, when, by devoting himself to GOD, he 'has effaced sin, he then attains the supreme path of 'glory.

97. 'THIS four-fold regulation for the sacerdotal 'class, has thus been made known to you; a just 'regulation, producing endless fruit after death: next, 'learn the duty of kings, *or the military class*.

CHAP. VII.

On Government, and Publick Law; or on the Military Class.

1. ‘ I WILL fully declare the duty of kings; *and show* ‘ how a ruler of men should conduct himself, in what ‘ manner he was framed, and how his ultimate re‘ ward *may be attained by him.*

2. ‘ By a man of the military class, who has received ‘ in due form the investiture which the *Véda* prescribes, ‘ great care must be used to maintain the whole *assem‘ blage of laws.*

3. ‘ Since, if the world had no king, it would quake ‘ on all sides through fear, the ruler of this *universe,* ‘ therefore, created a king, for the maintenance of this ‘ system, both religious and civil,

4. ‘ Forming him of eternal particles drawn from the ‘ substance of INDRA, PAVANA, YAMA, SU'RYA, of AGNI ‘ and VARUNA, of CHANDRA and CUVE'RA:

5. ‘ And since a king was composed of particles drawn ‘ from those chief guardian deities, he consequently sur‘ passes all mortals in glory.

6. ‘ Like the sun, he burns eyes and hearts; nor ‘ can any human creature on earth even gaze on him.

7. ‘ He *is* fire and air; he, both sun and moon; he, ‘ the god of criminal justice; he, the genius of wealth;

 ‘ he,

'he, the regent of waters; he, the lord of the firma-
'ment.

8. 'A king, even though a child, must not be treated
'lightly, from an idea that he is a mere mortal: no;
'he is a powerful divinity, who appears in a human
'shape.

9. 'Fire burns only one person, who carelessly goes
'too near it; but the fire of a king in wrath burns
'a whole family, with all their cattle and goods.

10. 'Fully considering the business before him, his
'own force, and the place, and the time, he assumes
'in succession all sorts of forms, for the sake of
'advancing justice.

11. 'He, sure, must be the perfect essence of ma-
'jesty, by whose favour Abundance rises on her lotos,
'in whose valour dwells conquest; in whose anger,
'death.

12. 'He, who shews hatred of the king, through
'delusion of mind, will certainly perish; for speedily
'will the king apply his heart to that man's perdi-
'tion.

13. 'Let the king prepare a just compensation for
'the good, and a just punishment for the bad: the
'rule of strict justice let him never transgress.

14. 'For his use Brahmá formed in the beginning of
'time the genius of punishment, with a body of pure
'light, his own son, even abstract criminal justice, the
'protector of all created things:

15. 'Through

15. 'Through fear of that genius, all sentient beings, 'whether fixed or locomotive, are fitted for natural 'enjoyments and swerve not from duty.

16. 'When the king, therefore, has fully considered 'place and time, and his own strength, and the divine 'ordinance, let him justly inflict punishment on all those, 'who act unjustly.

17. 'Punishment is an active ruler; he is the true 'manager of publick affairs; he is the dispenser of 'laws; and wise men call him the sponsor of all 'the four orders for the discharge of their several 'duties.

18. 'Punishment governs all mankind; punishment 'alone preserves them; punishment wakes, while their 'guards are asleep; the wise consider punishment as 'the perfection of justice.

19. 'When rightly and considerately inflicted, it 'makes all the people happy; but, inflicted without 'full consideration, it wholly destroys them all.

20. 'If the king were not, without indolence, to 'punish the guilty, the stronger would roast the weaker, 'like fish, on a spit; (*or, according to one reading*, the 'stronger would oppress the weaker, like fish in their 'element;)

21. 'The crow would peck the consecrated offering 'of rice; the dog would lick the clarified butter; owner-'ship would remain with none; the lowest would 'overset the highest.

22. 'The

CHAP. VII.

22. 'The whole race of men is kept in order by
'punishment; for a guiltless man is hard to be found:
'through fear of punishment, indeed, this universe is
'enabled to enjoy its blessings;

23. 'Deities and demons, heavenly songsters and
'cruel giants, birds and serpents, are made capable,
'by just correction, of their several enjoyments.

24. 'All classes would become corrupt; all barriers
'would be destroyed, there would be total confusion
'among men, if punishment either were not inflicted,
'or were inflicted unduly.

25. 'But where punishment, with a black hue and
'a red eye, advances to destroy sin, there, if the judge
'discern well, the people are undisturbed.

26. 'Holy sages consider as a fit dispenser of cri-
'minal justice, that king, who invariably speaks truth,
'who duly considers all cases, who understands the
'sacred books, who knows the distinctions of virtue,
'pleasure, and riches;

27. 'Such a king, if he justly inflict legal punish-
'ments, greatly increases those three means of happi-
'ness; but punishment itself shall destroy a king,
'who is crafty, voluptuous, and wrathful:

28. 'Criminal justice, the bright essence of majesty,
'and hard to be supported by men with unimproved
'minds, eradicates a king, who swerves from his
'duty, together with all his race:

29. 'Punishment shall overtake his castles, his ter-
'ritories,

'ritories, his peopled land, with all fixed and move-'able things, that exist on it: even the gods and the 'sages, *who lose their oblations*, will be afflicted and 'ascend to the sky.

30. 'Just punishment cannot be inflicted by an ig-'norant and covetous king, who has no wise and 'virtuous assistant, whose understanding has not been 'improved, and whose heart is addicted to sen-'suality:

31. 'By a king, wholly pure, faithful to his promise, 'observant of the scriptures, with good assistants and 'sound understanding, may punishment be justly in-'flicted.

32. 'Let him in his own domains act with justice, 'chastise foreign foes with rigour, behave without 'duplicity to his affectionate friends, and with lenity 'to *Bráhmens*.

33. 'Of a king thus disposed, even though he sub-'sist by gleaning, *or, be his treasure ever so small*, the 'fame is far spread in the world, like a drop of 'oil in water;

34. 'But of a king with a contrary disposition, 'with passions unsubdued, *be his riches ever so great*, 'the fame is contracted in the world, like clarified 'butter in the same element.

35. 'A king was created as the protector of all 'those classes and orders, who, from thefirst to the 'last, discharge their several duties;

36. '*And*

CHAP. VII.

36. ‘ *And* all, that must be done by him, for the ‘ protection of his people, with the assistance of good ‘ ministers, I will declare to you, as the law directs, ‘ in due order.

37. ‘ LET the king, having risen at early dawn, ‘ respectfully attend to *Bráhmens*, learned in the three ‘ *Védas*, and in the science of ethicks; and by their ‘ decision let him abide.

38. ‘ Constantly must he show respect to *Bráh*-‘ *mens*, who have grown old, *both in years and in* ‘ *piety*, who know the scriptures, who *in body and* ‘ *mind* are pure; for he, who honours the aged, will ‘ perpetually be honoured even by cruel demons:

39. ‘ From them, though he may have acquired ‘ modest behaviour *by his own good sense and by study*, ‘ let him continually learn habits of modesty and com-‘ posure; since a king, whose demeanour is humble ‘ and composed, never perishes.

40. ‘ While, through want of such humble virtue, ‘ many kings have perished with all their possessions, ‘ and, through virtue united with modesty, even her-‘ mits have obtained kingdoms.

41. ‘ Through want of that virtuous humility VE'NA ‘ was utterly ruined, and so was the great king NA-‘ HUSHA, and SUDA'SA, and YAVANA, *(or, by a different* ‘ *reading*, and SUDA'MAN, the son of PIYAVANA) and ‘ SUMAC'HA, and NIMI;

42. ‘ But, by virtues with humble behaviour, PRIT'HU

‘ and

'and MENU acquired sovereignty; CUVE'RA, wealth in-
'exhaustible; and VISWA'MITRA, son of GA'DHI, the
'rank of a priest, *though born in the military class.*

43. 'From those, who know the three *Védas*, let
'him learn the triple doctrine comprised in them,
'together with the primeval science of criminal justice
'and sound policy, the system of logick and metaphy-
'sicks, and sublime theological truth: from the people
'he must learn the theory of *agriculture, commerce,*
'*and other* practical arts.

44. 'Day and night must he strenuously exert him-
'self to gain complete victory over his own organs;
'since that king alone, whose organs are completely
'subdued, can keep his people firm to their duty.

45. 'With extreme care let him shun eighteen vices,
'ten proceeding from love of pleasure, eight springing
'from wrath, and all ending in misery;

46. 'Since a king, addicted to vices arising from
'love of pleasure, must lose both his wealth and his
'virtue, and, addicted to vices arising from anger,
'he may lose even his life *from the publick resent-*
'*ment.*

47. 'Hunting, gaming, sleeping by day, censuring
'rivals, excess with women, intoxication, singing, in-
'strumental musick, dancing, and useless travel, are
'the ten-fold set of vices produced by love of plea-
'sure:

 48. 'Tale-

48. 'Talebearing, violence, insidious wounding, envy, 'detraction, unjust seizure of property, reviling, and 'open assault are in like manner the eight-fold set 'of vices, to which anger gives birth.

49. 'A selfish inclination, which all wise men know 'to be the root of those two sets, let him suppress 'with diligence: both sets of vices are constantly 'produced by it.

50. 'Drinking, dice, women, and hunting, let him 'consider as the four most pernicious in the set, 'which love of pleasure occasions:

51. 'Battery, defamation, and injury to property, 'let him always consider as the three most heinous in 'the set, which arises from wrath;

52. '*And* in this seven-fold assemblage of vices, 'too frequently prevailing in all kingdoms, let an 'enlightened prince consider the first, and so forth in 'order, as the most abominable in each set.

53. 'On a comparison between death and vice, the 'learned pronounce vice the more dreadful; since, 'after death, a vicious man sinks to regions lower 'and lower, while a man, free from vice, reaches 'heaven.

54. 'The king must appoint seven or eight minis-'ters, who must be sworn *by touching a sacred image 'and the like;* men, whose ancestors were servants 'of kings; who are versed in the holy books; who

'are

'able, and well instructed, so many, and no more, 'let him appoint.

62. 'Among those let him employ the brave, the 'skilful, the well-born, and the honest, in his mines '*of gold or gems*, and in other similar works *for* '*amassing wealth*; but the pusillanimous, in the re-'cesses of his palace.

63. 'Let him likewise appoint an ambassador versed 'in all the *Sástras*, who understands hints, external 'signs, and actions, *whose hand and heart are* pure, 'whose abilities are great, and whose birth was il-'lustrious:

64. 'That royal ambassador is applauded most, who 'is generally beloved, pure within and without, dex-'terous in business, and endued with an excellent 'memory; who knows countries and times, is hand-'some, intrepid, and eloquent.

65. 'The forces of the realm must be immediately 'regulated by the commander in chief; the actual 'infliction of punishment, by the officers of criminal 'justice; the treasury and the country, by the king 'himself; peace and war, by the ambassador;

66. 'For it is the ambassador alone who unites, 'who alone disjoins the united; that is, he transacts 'the business, by which kingdoms are at variance 'or in amity.

67. 'In the transaction of affairs let the ambassador comprehend the visible signs and hints, and discover

'the

'has taken refuge in his *durga*, or *place of difficult* '*access*.

74. 'One bowman; placed on a wall, is a match 'in war for a hundred enemies; and a hundred, for 'ten thousand; therefore is a fort recommended.

75. 'Let that fort be supplied with weapons, with 'money, with grain, with beasts, with *Bráhmens*, with 'artificers, with engines, with grass, and with water.

76. 'In the centre of it let him raise his own 'palace, well finished in all its parts, completely de-'fended, habitable in every season, brilliant *with white* '*stucco*, surrounded with water and trees:

77. 'Having prepared it for his mansion, let him 'chuse a consort of the same class with himself, en-'dued with all the bodily marks of excellence, born 'of an exalted race, captivating his heart, adorned 'with beauty and the best qualities.

78. 'He must appoint also a domestick priest, and 'retain a performer of sacrifices, who may solemnize 'the religious rites of his family, and those performed 'with three sacred fires.

79. 'Let the king make sacrifices, accompanied with 'gifts of many different kinds; and, for the full dis-'charge of his duty, let him give the *Bráhmens* both '*legal* enjoyments and *moderate* wealth.

80. 'His annual revenue he may receive from his 'whole dominion through his collectors; but let him

'in

' in this world observe the divine ordinances; let him ' act as a father to his people.

81. ' Here and there he must appoint many sorts ' of intelligent supervisors, who may inspect all the ' acts of the officers engaged in his business.

82. ' To *Bráhmens* returned from the mansions of ' their preceptors, let him show due respect; for that ' is called a precious unperishable gem, deposited by ' kings with the sacerdotal class:

83. ' It is a gem, which neither thieves or foes take ' away; which never perishes: kings must, therefore, ' deposit with *Bráhmens* that indestructible jewel *of* ' *respectful presents.*

84. ' An oblation in the mouth, *or hand*, of a *Bráh-* ' *men*, is far better than offerings to holy fire: it ' never drops; it never dries; it is never consumed.

85. ' A gift, to one not a *Bráhmen*, produces fruit ' of a middle standard; to one who calls himself a ' *Bráhmen*, double; to a well-read *Bráhmen*, a hun- ' dred thousand-fold; to one who has read all the ' *Védas*, infinite.

86. ' Of a gift made with faith in the *Sástra*, to a ' person highly deserving it, the giver shall indubitably ' gain the fruit after death, be the present small or ' great.

87. ' A KING, while he protects his people, being ' defied by an enemy of equal, greater, or less force,

' must

'must by no means turn his face from battle, but 'must remember the duty of his military class:

88. 'Never to recede from combat, to protect the 'people, and to honour the priests, is the highest duty 'of kings and ensures their felicity.

89. 'Those rulers of the earth, who, desirous of 'defeating each other, exert their utmost strength in 'battle, without ever averting their faces, ascend after 'death directly to heaven.

90. 'Let no man, engaged in combat, smite his 'foe with *sharp* weapons concealed *in wood,* nor with 'arrows mischievously barbed, nor with poisoned ar-'rows, nor with darts blazing with fire;

91. 'Nor let him *in a car or on horseback* strike his 'enemy alighted on the ground; nor an effeminate 'man; nor one, *who sues for life* with closed palms; 'nor one, whose hair is loose *and obstructs his sight;* 'nor one, who sits down *fatigued;* nor one, who says, '"I am thy *captive;*"

92. 'Nor one, who sleeps; nor one, who has lost 'his coat of mail; nor one, who is naked; nor one, who 'is disarmed; nor one, who is a spectator, but not 'a combatant; nor one, who is fighting with another 'man:

93. 'Calling to mind the duty of honourable men, 'let him never slay one, who has broken his weapon; 'nor one, who is afflicted *with private sorrow;* nor

'one,

'one, who has been grievously wounded; nor one, 'who is terrified; nor one, who turns his back.

94. 'The soldier, indeed, who, fearing and turning 'his back, happens to be slain by his foes in an 'engagement, shall take upon himself all the sin of 'his commander, whatever it be;

95. 'And the commander shall take to himself *the* '*fruit of* all the good conduct, which the soldier, 'who turns his back and is killed, had previously 'stored up for a future life.

96. 'Cars, horses, elephants, umbrellas, habiliments, '*except the jewels which may adorn them*, grain, cattle, 'women, all sorts of liquids and metals, except gold 'and silver, are the lawful prizes of the man who 'takes them in war;

97. 'But of those prizes, the captors must lay the 'most valuable before the king; such is the rule in 'the *Véda* concerning them; and the king should dis-'tribute among the whole army what has not been 'separately taken.

98. 'Thus has been declared the blameless primeval 'law for military men; from this law a king must 'never depart, when he attacks his foes in battle.

99. 'What he has not gained *from his foe*, let him 'strive to gain; what he has acquired, let him pre-'serve with care; what he preserves, let him augment; 'and what he has augmented, let him bestow on 'the deserving.

 100. 'This

100. ' This is the four-fold rule, which he must con-
' sider as the sure means of attaining the great object
' of man, *happiness;* and let him practise it fully with-
' out intermission, without indolence:

101. ' What he has not gained, let him strive to
' gain by military strength; what he has acquired, let
' him preserve by careful inspection; what he has pre-
' served, let him augment by legal modes of increase;
' and what he has augmented, let him dispense with
' just liberality.

102. ' Let his troops be constantly exercised; his
' prowess, constantly displayed; what he ought to se-
' cure, constantly secured; and the weakness of his
' foe, constantly investigated.

103. ' By a king, whose forces are always ready for
' action, the whole world may be kept in awe; let
' him then, by a force always ready, make all creatures
' living his own.

104. ' Let him act on all occasions without guile,
' and never with insincerity; but, keeping himself ever
' on his guard, let him discover the fraud intended
' by his foe.

105. ' Let not his enemy discern his vulnerable part,
' but the vulnerable part of his enemy let him well
' discern: like a tortoise, let him draw in his mem-
' bers *under the shell of concealment,* and diligently let
' him repair any breach that may be made in it.

106. ' Like a heron, let him muse on gaining ad-
' vantages;

'vantages; like a lion, let him put forth his strength; 'like a wolf, let him creep towards his prey; like a 'hare, let him double to secure his retreat.

107. 'When he thus has prepared himself for con-'quest, let him reduce all opposers to submission by 'negotiation and three other expedients, *namely, pre-'sents, division, and force of arms:*

108. 'If they cannot be restrained by the three first 'methods, then let him, firmly but gradually, bring 'them to subjection by military force.

109. 'Among those four modes of obtaining success, 'the wise prefer negotiation and war for the exalta-'tion of kingdoms.

110. 'As a husbandman plucks up weeds and pre-'serves his corn, thus let a king destroy his opponents 'and secure his people.

111. 'That king, who, through weakness of intellect, 'rashly oppresses his people, will, together with his 'family, be deprived both of kingdom and life:

112. 'As, by the loss of bodily sustenance, the lives 'of animated beings are destroyed, thus, by the dis-'tress of kingdoms, are destroyed even the lives of 'kings.

113. 'For the sake of protecting his dominions, let 'the king perpetually observe the following rules; for, 'by protecting his dominions, he will increase his 'own happiness.

 114. 'Let

CHAP. VII.

114. ' Let him place, as the protectors of his realm, ' a company of guards, commanded by an approved ' officer, over two, three, five, or a hundred districts, ' *according to their extent.*

115. ' Let him appoint a lord of one town with ' its district, a lord of ten towns, a lord of twenty, ' a lord of a hundred, and a lord of a thousand.

116. ' Let the lord of one town certify of his own ' accord to the lord of ten towns any *robberies, tu-* ' *mults, or other* evils, which arise in his district, *and* ' *which he cannot suppress;* and the lord of ten, to the ' lord of twenty:

117. ' Then let the lord of twenty towns notify ' them to the lord of a hundred; and let the lord of ' a hundred transmit the information himself to the ' lord of a thousand townships.

118. ' Such food, drink, wood, and other articles, ' as by law should be given each day to the king ' by the inhabitants of the township, let the lord of ' one town receive *as his perquisite:*

119. ' Let the lord of ten towns enjoy the produce ' of two plough-lands, *or as much ground as can be* ' *tilled with two ploughs, each drawn by six bulls;* the ' lord of twenty, that of ten* plough-lands; the lord ' of a hundred, that of a village or small town; the ' lord of a thousand, that of a large town.

120. ' The affairs of those *townships*, either jointly ' or

* See Note on Book VII. verse 119.

'or separately transacted, let another minister of the 'king inspect; who should be well affected, and by 'no means remiss.

121. 'In every large town or city, let him appoint 'one superintendent of all affairs, elevated in rank, 'formidable in power, distinguished as a planet among 'stars:

122. 'Let that governor from time to time survey 'all the rest in person, and, by means of his emis-'saries, let him perfectly know their conduct in their 'several districts.

123. 'Since the servants of the king, whom he 'has appointed guardians of districts, are generally 'knaves, who seize what belongs to other men, from 'such knaves let him defend his people:

124. 'Of such evil-minded servants, as wring wealth 'from subjects attending them on business, let the 'king confiscate all the possessions, and banish them 'from his realm.

125. 'For women, employed in the service of the 'king, and for his whole set of menial servants, let 'him daily provide a maintenance, in proportion to 'their station and to their work:

126. 'One *pana* of copper must be given *each day* 'as wages to the lowest servant, with two cloths *for* '*apparel* every half-year, and a *dróna* of grain every 'month; to the highest *must be given wages in the* '*ratio of* six *to one*.

127. 'Having

127. ‘ Having ascertained the rates of purchase and ‘ sale, *the length of* the way, the expences of food ‘ and of condiments, the charges of securing the goods ‘ carried, and the neat profits of trade, let the king ‘ oblige traders to pay taxes *on their saleable com-* ‘ *modities* :

128. ‘ After full consideration, let a king so levy ‘ those taxes continually in his dominions, that both ‘ he and the merchant may receive a just compensa- ‘ tion for their several acts.

129. ‘ As the leech, the suckling calf, and the bee, ‘ take their natural food by little and little, thus must ‘ a king draw from his dominions an annual revenue.

130. ‘ Of cattle, of gems, of gold and silver, *added* ‘ *each year to the capital stock*, a fiftieth part may be ‘ taken by the king; of grain, an eighth part, a sixth, ‘ or a twelfth, *according to the difference of the soil,* ‘ *and the labour necessary to cultivate it.*

131. ‘ He may also take a sixth part of the clear ‘ annual increase of trees, flesh-meat, honey, clarified ‘ butter, perfumes, medical substances, liquids, flowers, ‘ roots, and fruit,

132. ‘ Of gathered leaves, potherbs, grass, utensils ‘ made with leather or cane, earthen pots, and all ‘ things made of stone.

133. ‘ A king, even though dying *with want*, must ‘ not receive any tax from a *Bráhmen* learned in the

‘ *Védas*,

'*Védas*, nor suffer such a *Bráhmen*, residing in his 'territories, to be afflicted with hunger.

134. 'Of that king, in whose dominion a learned '*Bráhmen* is afflicted with hunger, the whole kingdom 'will in a short time be afflicted with famine.

135. 'The king, having ascertained his knowledge 'of scripture and good morals, must allot him a suit'able maintenance, and protect him on all sides, as 'a father protects his own son:

136. 'By that religious duty, which such a *Bráh*'*men* performs each day, under the full protection of 'the sovereign, the life, wealth, and dominions of 'his protector shall be greatly increased.

137. 'Let the king order a mere trifle to be paid, 'in the name of the annual tax, by the meaner in'habitants of his realm, who subsist by petty traf'fick:

138. 'By low handicraftsmen, artificers, and servile 'men, who support themselves by labour, the king 'may cause work to be done for a day in each 'month.

139. 'Let him not cut up his own root *by taking* '*no revenue*, nor the root of other men by excess of 'covetousness; for, by cutting up his own root *and* '*theirs*, he makes both himself and them wretched.

140. 'Let him, considering the *diversity of* cases, 'be *occasionally* sharp and *occasionally* mild, since a

'king

'king, duly sharp and mild, becomes universally ap-
'proved.

141. 'When tired of overlooking the affairs of men, 'let him assign the station *of such an inspector* to a 'principal minister, who well knows his duty, who is 'eminently learned, whose passions are subdued, and 'whose birth is exalted.

142. 'Thus must he protect his people, discharging, 'with great exertion and without languor, all those 'duties, which the law requires him to perform.

143. 'That monarch, whose subjects are carried from 'his kingdom by ruffians, while they call aloud for 'protection, and he barely looks on them with his 'ministers, is a dead, and not a living king.

144. 'The highest duty of a military man is the 'defence of his people, and the king who receives 'the consideration just mentioned, is bound to dis-'charge that duty.

145. 'Having risen in the last watch of the night, 'his body being pure, and his mind attentive, having 'made oblations to fire, and shown due respect to 'the priests, let him enter his hall *decently* splendid:

146. 'Standing there, let him gratify his subjects, 'before he dismiss them, *with kind looks and words*; 'and, having dismissed them all, let him take secret 'council with his principal ministers:

147. 'Ascending up the back of a mountain, or

'going

'going privately to a terrace, a bower, a forest, or 'a lonely place, without listeners, let him consult 'with them unobserved.

148. 'That prince, of whose weighty secrets all as-'semblies of men are ignorant, shall attain dominion 'over the whole earth, though *at first* he possess no 'treasure.

149. 'At the time of consultation, let him remove 'the stupid, the dumb, the blind, and the deaf, talk-'ing birds, decrepit old men, women, and infidels, the 'diseased and the maimed;

150. 'Since those, who are disgraced *in this life* '*by reason of sins formerly committed*, are apt to be-'tray secret council; so are talking birds; and so 'above all are women: them he must, for that reason, 'diligently remove.

151. 'At noon or at midnight, when his fatigues 'have ceased, and his cares are dispersed, let him 'deliberate, with those ministers or alone, on virtue, 'lawful pleasure, and wealth;

152. 'On the means of reconciling the acquisition 'of them, when they oppose each other; on bestow-'ing his daughters in marriage, and on preserving his 'sons *from evil by the best education;*

153. 'On sending ambassadors and messengers; on 'the probable events of his measures; on the beha-'viour *of his women* in the private apartment; and 'on the acts even of his own emissaries.

 154. 'On

CHAP. VII.

154. 'On the whole eight-fold business of kings, *re-
'lating to the revenue, to their expences, to the good
'or bad conduct of their ministers, to legislation in
'dubious cases, to civil and criminal justice, and to
'expiations for crimes,* let him reflect with the greatest
'attention; on his five sorts of spies, *or active and
'artful youths, degraded anchorets, distressed husband-
'men, decayed merchants, and fictitious penitents, whom
'he must pay and see privately;* on the good will or
'enmity of his neighbours, and on the state of the
'circumjacent countries.

155. 'On the conduct of that foreign prince, who
'has moderate strength *equal to one ordinary foe, but
'no match for two;* on the designs of him, who is
'willing and able to be a conqueror; on the condi-
'tion of him, who is pacifick, *but a match even for
'the former unallied;* and on that of his *natural* ene-
'my, let him sedulously meditate:

156. 'Those *four powers,* who, in one word, are
'the root or *principal strength* of the countries round
'him, added to eight others, *who are called the*
'branches, *and are as many degrees of allies and op-
'ponents variously distinguished,* are declared to be
'twelve chief objects *of the royal consideration;*

157. 'And five other heads, namely, their ministers,
'their territories, their strong holds, their treasuries,
'and their armies, being applied to each *of those
'twelve,* there are in all, *together with them,* seventy-
'two *foreign* objects *to be carefully investigated.*

158. 'Let

158. ‘ Let the king consider as hostile to him, the ‘ power immediately beyond him, and the favourer of ‘ that power; as amicable, the power next beyond his ‘ *natural* foe; and as neutral, the powers beyond that ‘ *circle* :

159. ‘ All those *powers* let him render subservient ‘ to his interest by mild measures and the other ‘ *three* expedients *before mentioned*, either separate or ‘ united, but principally by valour and policy *in arms* ‘ *and negotiation*.

160. ‘ Let him constantly deliberate on the six ‘ measures of a military prince, *namely*, waging war, ‘ and making peace or alliance, marching to battle, ‘ and sitting encamped, distributing his forces, and ‘ seeking the protection of a more powerful monarch:

161. ‘ Having considered the posture of affairs, let ‘ him occasionally apply to it the measure of sitting ‘ inactive, or of marching to action, of peace, or of ‘ war, of dividing his force, or of seeking protection.

162. ‘ A king must know, that there are two sorts ‘ of alliance and war; two, of remaining encamped, ‘ and of marching; *two, likewise, of dividing his army*, ‘ and two of obtaining protection from another power.

163. ‘ The two sorts of alliance, attended with pre-‘ sent and future advantages, are held to be those, ‘ when he acts in conjunction with his ally, and when ‘ he acts apart from him.

164. ‘ War is declared to be of two sorts; when

 it

'it is waged for an injurv to himself, and when it 'is waged for an injury to his ally, with a view to 'harass the enemy both in season and out of season.

165. 'Marching is of two sorts, when destructive 'acts are done at his own pleasure by himself apart, 'or when his ally attends him.

166. 'The two sorts of sitting encamped are, *first*, 'when he has been gradually weakened by the Di-'vine Power, or by the operation of past sins, and, '*secondly*, when, to favour his ally, he remains in his 'camp.

167. 'A detachment commanded by the king in 'person, and a detachment commanded by a general 'officer, for the purpose of carrying some important 'point, are declared by those, who well know the 'six measures, to be the two modes of dividing his 'army.

168. 'The two modes of seeking protection, that 'his powerful support may be proclaimed in all coun-'tries, are, *first*, when he wishes to be secure from 'apprehended injury, and, *next*, when his enemies 'actually assail him.

169. 'When the king knows with certainty, that at 'some future time his force will be greatly augmented, 'and when, at the time present, he sustains little 'injury, let him then have recourse to peaceful mea-'sures;

170. 'But, when he sees all his subjects consider-

'ably

'ably firm in strength, and feels himself highly ex-
'alted in power, let him protect his dominions by
'war.

171. 'When he perfectly knows his own troops to
'be cheerful and well supplied, and those of his
'enemy quite the reverse, let him eagerly march
'against his foes;

172. 'But, when he finds himself weak in beasts of
'burden and in troops, let him then sit quiet in
'camp, using great attention, and *pacifying his enemy*
'by degrees.

173. 'When a king sees his foes stronger in all
'respects than himself, let him detach a part of his
'army, *to keep the enemy amused*, and secure his own
'safety *in an inaccessible place;*

174. 'But, when he is in all places assailable by
'the hostile troops, let him speedily seek the protec-
'tion of a just and powerful monarch.

175. 'Him, who can keep in subjection both his
'own subjects and his foes, let him constantly sooth
'by all sorts of attentive respect, as he would honour
'his father, *natural or spiritual:*

176. 'But if, even in that situation, he find such
'protection a cause of evil, let him alone, though
'weak, wage vigorous war without fear.

177. 'By all these expedients let a politick prince
'act with such wisdom, that neither allies, neutral

'powers,

'powers, nor foes, may gain over him any great ad-'vantage.

178. 'Perfectly let him consider the state of his 'kingdom, both *actually* present and *probably* future, 'with the good and bad parts of all his actions:

179. 'That king shall never be overcome by his 'enemies, who foresees the good and evil to ensue 'from his measures; who, on present occasions, takes his, resolution with prudent speed, and who weighs 'the various events of his past conduct.

180. 'Let him so arrange all his affairs, that no 'ally, neutral prince, or enemy, may obtain any ad-'vantage over him: this, in a few words, is the sum 'of political wisdom.

181. 'When the king begins his march against the 'domains of his foe, let him gradually advance, in 'the following manner, against the hostile metro-'polis.

182. 'Let him set out on his expedition in the fine 'month *Márgasírsha*, or about the month of *Phál-'guna* and *Chaitra*, according to *the number of* his 'forces, *that he may find autumnal or vernal crops in 'the country invaded by him:*

183. 'Even in other seasons, when he has a clear 'prospect of victory, and when any disaster has be-'fallen his foe, let him advance *with the greater part 'of his army.*

184. 'Having

184. 'Having made a due arrangement of affairs in 'his own dominions, and a disposition fit for his en'terprize, having provided all things necessary for 'his continuance in the foreign realm, and having 'seen all his spies dispatched with propriety,

185. 'Having secured the three sorts of ways, *over 'water, on plains, and through forests*, and placed his 'six-fold army, *elephants, cavalry, cars, infantry, offi'cers*, and *attendants*, in complete military form, let 'him proceed by fit journeys toward the metropolis 'of his enemy:

186. 'Let him be much on his guard against every 'secret friend in the service of the hostile prince, and 'against emissaries, who go and return; for in such 'friends he may find very dangerous foes.

187. 'On his march let him form his troops, either 'like a staff, *or in an even column;* like a wain, *or 'in a wedge with the apex foremost;* like a boar, *or 'in a rhomb with the van and rear narrow and the 'centre broad;* like a *Macara* or *sea-monster, that is, 'in a double triangle with apices joined;* like a needle, '*or in a long line;* or like the bird of VISHNU, *that 'is, in a rhomboid with the wings far extended:*

188. 'From whatever side he apprehends danger, 'to that side let him extend his troops; and let him 'always conceal himself in the midst of a squadron 'formed like a lotos-flower.

189. 'Let him cause his generals and the chief com-

'mander

'mander *under himself*, to act in all quarters; and
'from whatever side he perceives a design of attack-
'ing him, to that side let him turn his front.

190. 'On all sides let him station troops of soldiers,
'in whom he confides, distinguished by known *colours*
'*and other* marks; who are excellent both in sustain-
'ing a charge and in charging, who are fearless and
'incapable of desertion.

191. 'Let him at his pleasure order a few men to
'engage in a close phalanx, or a large number of
'warriours in loose ranks; and, having formed them
'in *a long line like* a needle, or in *three divisions*
'*like* a thunderbolt, let him give orders for battle.

192. 'On a plain, let him fight with his armed
'cars and horses; on watery places, with manned
boats and elephants, on ground full of trees and
shrubs, with bows; on cleared ground, with swords
'and targets, and *other* weapons.

193. 'Men born in *Curucshétra*, near *Indraprest'ha*,
in *Matsya*, or *Viráta*, in *Panchála*, or *Cányacubja*,
'and in *Súraséna*, in the district of *Mat'hurà*, let him
'cause to engage in the van; and men, *born in other*
'*countries*, who are tall and light.

194. 'Let him, when he has formed his troops in
'array, encourage them *with short animated speeches*;
'and then, let him try them completely: let him know,
'likewise, how his men severally exert themselves,
'while they charge the foe.

195. 'If

195. 'If he block up his enemy, let him sit encamped, and lay waste the hostile country; let him continually spoil the grass, water, and wood of the adverse prince.

196. 'Pools, wells, and trenches let him destroy, let him harass the foe *by day*, and alarm him by night.

197. 'Let him secretly bring over to his party all such *leaders* as he can safely bring over; let him be informed of all that his enemies are doing; and, when a fortunate moment is offered by heaven, let him give battle, pushing on to conquest and abandoning fear:

198. 'Yet he should be more sedulous to reduce his enemy by negotiation, by well applied gifts and by creating divisions, using either all or some of those methods, than by hazarding at any time a decisive action,

199. 'Since victory or defeat are not surely foreseen on either side, when two armies engage in the field; let the king then, *if other expedients prevail*, avoid a pitched battle:

200. 'But, should there be no means of applying the three *before-mentioned* expedients, let him, after due preparation, fight so valiantly, that his enemy may be totally routed.

201. 'Having conquered a country, let him respect the deities *adored in it*, and their virtuous priests;

 'let

CHAP. VII.

'let him also distribute largesses *to the people*, and 'cause a full exemption from terrour to be loudly 'proclaimed.

202. 'When he has perfectly ascertained the con-'duct and intentions of all the vanquished, let him 'fix in that country *a prince of* the royal race, and 'give him precise instructions.

203. 'Let him establish the laws *of the conquered* '*nation* as declared *in their books*; and let him gratify 'the new prince with gems *and other precious gifts*.

204. 'The seizure of desirable property, though it 'cause hatred, and the donation of it, though it cause 'love, may be laudable or blameable on different 'occasions:

205. 'All this *conduct of human affairs* is considered 'as dependent on acts ascribed to the deity, and on 'acts ascribed to men: now the operations of the 'deity cannot be known by any intenseness of thought, 'but those of men may be clearly discovered.

206. 'Or the victor, considering an ally, territory, 'and wealth as the triple fruit of conquest, may 'form an alliance with the vanquished prince, and 'proceed in union with him, using diligent circum-'spection.

207. 'He should pay due attention to the prince, 'who supported his cause, and to any other prince 'in the circumjacent region, who checked that sup-'porter, so that, both from a well-wisher and from an

'opponent,

'opponent, he may secure the fruit of his expedi-'tion.

208. 'By gaining wealth and territory a king acquires 'not so great an increase of strength, as by obtain-'ing a firm ally, who, though weak, may hereafter 'be powerful.

209. 'That ally, though feeble, is highly estimable, 'who knows the whole extent of his duties, who grate-'fully remembers benefits, whose people are satisfied, '*or, who has a gentle nature*, who loves his friend, 'and perseveres in his good resolutions.

210. 'Him have the sages declared an enemy hard 'to be subdued, who is eminently learned, of a noble 'race, personally brave, dexterous in management, li-'beral, grateful, and firm.

211. 'Good nature, knowledge of mankind, valour, 'benignity of heart, and incessant liberality, are the 'assemblage of virtues, which adorn a neutral prince, '*whose amity must be courted.*

212. 'Even a salubrious and fertile country, where 'cattle continually increase, let a king abandon with-'out hesitation for the sake of preserving himself:

213. 'Against misfortune, let him preserve his wealth; 'at the expence of his wealth, let him preserve his 'wife; but let him at all events preserve himself, even 'at the hazard of his wife and his riches.

214. 'A wise prince, who finds every sort of cala-

 'mity

CHAP. VII.

'mity rushing violently upon him, should have recourse 'to all just expedients, united or separate:

215. 'Let him consider the business to be expedited, the expedients collectively, and himself who 'must apply them; and, taking refuge completely in 'those three, let him strenuously labour for his own 'prosperity.

216. 'Having consulted with his ministers, in the 'manner before prescribed, on all this *mass of publick affairs;* having used exercise *becoming a warriour,* 'and having bathed *after it,* let the king enter at 'noon his private apartment for the purpose of tak'ing food

217. 'There let him eat lawful aliment, prepared by 'servants attached to his person, who know the dif'ference of times and are incapable of perfidy, after 'it has been proved innocent *by certain experiments,* 'and hallowed by texts of the *Véda* repulsive of 'poison.

218. 'Together with all his food let him swallow 'such medical substances as resist venom; and let 'him constantly wear with attention such gems, as 'are known to repel it.

219. 'Let his females, well tried and attentive, their 'dress and ornaments having been examined, *lest some weapon should be concealed in them,* do him humble 'service with fans, water, and perfumes:

220. 'Thus let him take diligent care, when he

'goes

'goes out in a carriage or on horseback, when he 'lies down to rest, when he sits, when he takes food, 'when he bathes, anoints his body *with odorous es-'sences*, and puts on all his habiliments.

221. 'After eating, let him divert himself with his 'women in the recesses of his palace; and, having 'idled a reasonable time, let him again think of pub-'lick affairs:

222. 'When he has dressed himself completely, let 'him once more review his armed men, with all their 'elephants, horses, and cars, their accoutrements, and 'weapons.

223. 'At sunset, having performed his religious duty, 'let him privately, but well armed, in his interior 'apartment, hear what has been done by his reporters 'and emissaries:

224. 'Then, having dismissed those informers, and 'returning to another secret chamber, let him go, 'attended by women, to the inmost recess of his 'mansion for the sake of his evening meal;

225. 'There, having a second time eaten a little, 'and having been recreated with musical strains, let 'him take rest early, and rise refreshed from his labour.

226. 'This perfect system of rules let a king, free 'from illness, observe, but, when really afflicted with 'disease, he may intrust all these affairs to his of-'ficers.'